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THE

NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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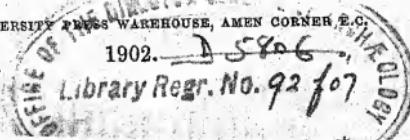
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ABBREVIATIONS¹.

1. Canonical Books.

- A. — Aṅguttara-Nikāya.
- B. — Buddhavamsa.
- C. — Cariyā-Pitaka.
- D. — Dīgha-Nikāya.
- Dhp. — Dhammapada.
- Dh. S. — Dhamma-Saṅgāni.
- It. — Itivuttaka.
- Jāt. — Jātaka.
- Kh. P. — Khuddaka-Pāṭha.
- K. V. — Kathā-Vatthu.
- M. — Majjhima-Nikāya.
- M. P. S. — Mahā-Parinibbāna-Sutta.
- P. P. — Puggala-Paññatti.
- P. V. — Peta-Vatthu.
- S. — Saṃyutta-Nikāya.
- S. N. — Sutta-Nipāta.
- Thag. — Thera-Gāthā.
- Thig. — Therī-Gāthā.
- Ud. — Udāna.
- Vin. — Vinaya.
- V. V. — Vimāna-Vatthu.

2. Other Books.

- Asl. — Attha-Salini.
- K. V. A. — Kathā-Vatthu-Āṭṭhakathā.
- G. V. — Gandha-Vamsa.
- Jin. — Jinālamkāra.
- Dhp. A. — Dhammapada-Āṭṭhakathā.
- Dīp. — Dipavamsa.
- Man. — Manoratha-Pūrani.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakarana.
 Nett. A. — Netti-Pakarana-Attikathā.
 Pet. — Petakopadesa.
 Sad. S. — Saddhamma-Sampgaha.
 Säs. — Säsana-Varṇsa.
 Sum. — Sumanigala-Vilāsinī.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
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CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
 p. 11, l. 6 fr. b. read sulke.
 p. 13, l. 12 fr. b. delete the full stop after ti.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after pahiyati.
 p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
 p. 128, l. 1 fr. t. read saṅkilesabhāgiyam.
 p. 194, l. 6 fr. t. separate nayanti and tāyū.
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INTRODUCTION.

The Netti-pakaraṇa, also called Netti-gandha, or simply Netti, i. e. the treatise or the book on 'Leading'¹, to wit

¹ For this rendering of the title of our work, see below p.194. The word netti mostly occurs in tappurisa-compounds, e. g. in bhavanetti, ahāranetti, dhammanetti, and buddhanetti. In one instance netti is used in a bahubbihi, viz. netticchinnassa bhikkhuno (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, A Complete Index to the Abhidhānappadipikā, s. v. bhavanetti), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning netti signifies the action of leading. Both meanings concur in bhavanetti and ahāranetti, which ultimately assumed the meaning of 'desire' or 'lust'. Bhavanetti (e. g. Dh. S. 1059.1136.1230) is the leading to existence as well as that by which this leading is effected, to wit taṇhā. For taṇhā leads men to existence, and by taṇhā they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus bhavanetti is used as a synonym of taṇhā (see Abhidhānapp. No. 162), and in Nett. A. (fol. nā, obv., third line) bhavanetti (on p. 166, l. 9 fr. b.) is declared to be bhavābhava-nayanasamatthā taṇhā-raju. Ahāranetti, which is known to me only from It. p. 37 (ahāranettippabhavam), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of taṇhā. In dhammanetti (Mil. p. 328) and buddhanetti (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by nayati, neti, and netti, but designates the instrumentality. Dhammanetti (cp. also dharmanetri, Mhv. II, p. 357, 5; III, p. 234, 12, 17) means leading as performed by the Law, and buddhanetti, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the Netti is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (mūlasangiti). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (tīkā) to the Netti. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the Paṭiniddesa, where the doctrines uttered briefly in the Niddesa are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the Netti. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the Śiksāsamuccaya by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 saddharmanetrim occurs, for which the editor (in the Additional Notes) proposes to read 'netram'. I may here mention also the compound bhagavannettika (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The tīkā (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (pakarana), adorned with the hāra-naya-patthāna (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (dhammasamvappanā) by the name of Dhammanetti". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the Samghaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsanavamsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the Netti² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the Sāsanavamsa³, a prose work compiled by the Burmese Paññāsāmi in 1861 A. D.⁴. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsilavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārama-Vihāras. We now turn to the Gandhavamsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāya⁵, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² Nettiyatthakathā cāpi etā atthathavannanā
ācariya-Dhammapalatheren'evabhivannitā.

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph.D., p. 1 (published together with the Sās.). ⁵ Sās. p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāya was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Canda) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dhp. A. p. 157 sqq. (Fausböll). A tīkā to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

Thitim ākañkhamānena ciram saddhammanettiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitam
 passatā abhinīhāram sampattam yassa matthakam (6)
 'Samphittam vibhajantānam eso aggo' ti ādinā
 thapito Etad-aggasmiṁ⁴ yo mahāsvakuttamo (7)
 Chalābhīñño vasippatto pabbinnapatisambhido
 Mahākaccūyanō thero sambuddhena pasāpsito — (8)
 Tena yā bhāsīta Netti Satthārā anumoditā
 sāsanassa sadāyattā navāngass' atthavaṇṇanā (9)
 Tassā⁵ gamblīraññehi ogāhetabbabhbāvato
 kiñcāpi dukkarā kātum atthasamvaṇṇanā mayā (10)
 Sahasamvaṇṇanām yasmā dharate Satthu sūsanam
 pubbācariyāsihānam tiṭṭhate ca vinicchayo (11)
 Tasmā tam upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ samsandetvā yathābalam (12)
 Suvisuddham asampiṇṇam nipūnatthavinicchayam

due to the circumstance that an anuṭikā to the ṭikā of the Abhidhammaṭhakathā is mentioned there by the name of Linathavannanā and also an anonymous ṭikā to the Netti-ṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Ni-ruttipakarana-ṭhakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭikā to the same work to which he had written an ṭhakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryā-metre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsinam samayaṃ avilomayam (13)

Pamādalekham¹ vajjetvā pālim sammā niyojayam
apadesam vibhūvento karissām' athavaṇṇanam. (14)

Iti attham asamkiṇṇam Nettipakaraṇassa me
vibhajantassa sakkaccaṇī nisāmayatha sādhavo ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttam h'etam Peṭake. It runs as follows:—

Yattha ca sabbe hāra | sampatamānā nayanti suttattham
byañjanavidhiputthutta | sā bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako^o. It runs:—

Idam Nettipakaraṇam mahāsāvakabhäsitam

Bhagavatānumoditan (MS. *tā anu) ti ca;
whereupon the question is put:—Katham etam viññāyati
ti, and answered by the words:—Pālito eva, na hi pālito
aññam pamānataram atthi. Ya hi catūhi mahāpadesehi
aviruddha pāli, sā pamānam. Tathā hi agarahitāya āca-
riyaparamparāya Peṭakopadeso viya idam Nettipaka-
raṇam ābhataṃ. A further reference to the same work
occurs in the commentary on Nett. p. 126 (see Extracts
p. 241).

¹ MS. has mahāda^o. The tīkā, which has pamāda^o, explains this word as follows:—Aparabhāge pottha-
kārūlhakale pamajjītvā likhanavasena pavattam pamāda-
pātham vajjetvā apanetvā pālim sammā niyojayanti
tam tam Netti-pālim tattha udāharanabhbāvena āni-
tasutte samma-d-eva niyojento athasampvanṇanāya vā tam
tam udāharanasuttasamkhātam pālim tasmin tasmīn lak-
khanabhūte Nettigandhe samma-d-eva niyojento. ² Ex-
cepting the Sadhammasamgaha, a compilation made by
a certain Dhammadikti who probably lived under Bhu-
vaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at
the end of the fourteenth and at the beginning of the fif-
teenth century. Among the works, attributed in the Sad.
S. (p. 63) to Dhammapāla, a commentary on the Netti is
not mentioned. Since, however, the commentaries by the
same author on the Ud., It. and C. are likewise omitted,
completeness did not fall into the scope of our writer. The

author of the Commentary on the Netti, had prompted them, the assertion of the Buddhists as to the age of the Netti evidently is a gratuitous one. It only follows that the Netti in its present shape was extant in the time of Dhammapāla, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of Dhammapāla are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the Netti. His name follows that of Buddhadatta, who composed the Jinālampkāra³, and precedes that of Ānanda,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitam yamp manoramam
Nettippakaranam nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the Sad. S.

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two Dhammapālas is erroneously denoted 'native of Laṅkā' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of Buddhadatta (an Indian, cf. p. 66) given on p. 59 of the G. V. The Sās. (p. 29) relates, in accordance with the Buddhaghosuppatti (ed. J. Gray), p. 49 sqq., that Buddhaghoṣa and Buddhadatta had a friendly meeting on the ocean between India and Ceylon, and the latter declared the Jin. to have been composed by him. Sās. p. 33 we are told that Buddhadatta wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the Jin., ascribed this poem to Buddharakkhita, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a tīkā (called Jinālampkāra?) to the Jin. It is true that a postscript, to be found also in the Mandalay MS. of this text, names Buddharakkhita, but,

to whom a *Tikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of Ānanda and wrote the *Saccasamphepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at Arimaddana (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Sad-dhammapāla* by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ G. V. p. 60; 69; Sās. p. 33. ² G. V. p. 60; 70; Sās. p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S. 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

⁴ G. V. p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also Sās. p. 34. As to the age of *Samgha*, see Pali Studies by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the Pāli Lexicographer, see also the Preface to the *Abhidhānappadipikā*, by W. Subhūti, p. I. ⁵ G. V. p. 67. In the J. P. T. S. 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the Sās. p. 33, is said to have written an *anuṭikā* to a *tikā*, called *Vimativinodani*, on the *Vinaya* by *Kassapa* in the Tamul-country, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. Sas. p. 25, and Mrs. Bode's Introd. p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhmitta, at whose request also Buddhaghosa wrote the Pañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñci-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq ² The term dhammanetti occurs in Sum. I., p. 31.

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgaṇi*. Among the authorities quoted there² the *Petaka* is to be found, and if the book current under this title as an abbreviation for *Petakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the K. V.

On the other hand, nothing in the Commentary on the *Netti* speaks against Dhammapāla, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, A Buddhist Manual of Psychological Ethics (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = M. III, p. 119). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Samgahā in the Nett. A.² Thirdly, two works are referred to in it by name, viz. the Peṭakopadesa³ and the Atthasālinī⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Peṭakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Netti⁵. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhp. A. is referred to in the V. V. A.⁶, and a tīkā to the Vis. M.

¹ Atthānam sūcanato | suvuttañō savanato 'tha sūdanato
suttāñā suttasabhā-gato ca Suttan ti akkhātan ti.

For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I, p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasa padāni suttam (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—Dvādasa padāni suttan ti vuttam. Yam pari-yattisāsanān ti attho. Tam sabbān ti tam suttan ti vuttam sakalam buddhavacanam. Byañjanañ ca attho cā ti byañ-janañ c'eva tadattho ca. Yato dvādasa padāni suttan ti vuttam, idam vuttam hoti. Atthasūcanādito suttam pari-yatti dhammo, tañ ca sabbam atthato dvādasa padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etam sāsanavarau ti vuttam, tam sabbam suttam pari-yatti sāsanassa adhippetabbā. Atthato pana dvādasa padāni byañjanatthapadasamudāyabhbāvato, yathāha: byañjanam attho cā ti. ² In Sum. and Asl. these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ G. V. p. 59. ⁶ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Netti tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammaditti in the fifteenth century¹, our only witness for the Netti. By him the opinion has been borne out that the Netti was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Netti or, strictly speaking, the Paṭiniddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Netti proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Netti to a disciple of the Buddha, they are assuredly wrong². The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. du, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132; 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to Kaccayana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Netti

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a Sutta of the *Ānguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. adhamma and anattha, dhamma and attha. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten Kasiṇas². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sqq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (M. I, p. 108 sqq.) as the Sutta which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B.C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ananda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said samkhittena bhāsitassa vitthārena attham vibhajantānam (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—Athā Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṁ Kaccānapeyyālam (probably S. III, p. 9 sqq.) Pārāyanasuttan (?) ti ime tayo suttante atthuppattim katvā theram samkhittena bhāsitassa vitthārena attham vibhajantānam aggathāne thapesi ti.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammadāpāla, Mahākaccāna was identified with the author of the Netti in the Samgahavāra (v. 3), being part I of our work². But how long it was before Dhammadāpāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā pañā-yam Nettipakaraṇaparicchedato tippabhedā hāra-naya-paṭṭhanānām vasena. Pathaman hi hāravacāro, tato nayavicāro, pacchā paṭṭhanavacāro ti. Paṭṭhavatthānato pana samga-havāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti sam-gahahavāro vibhāgavaro ti viradvayam eva hoti. Tattha samgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭīniiddesavasena tividho. ³ loc. cit. ⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsa-

Pet. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavaṇṇanā) to the 'Doctrine consisting of nine Āṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānam paramatthadassinañc silādiguṇaparamippattā-nam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanapaṭṭhāna, suttādhijṭhāna, suttavicāro, hāravibhāṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?)

¹ A firm point indeed would be given, if it be possible to recognize our Peṭaka (Petaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭuki, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭuki means either 'knowing the Peṭaka' or 'knowing the Peṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakini, and pañcakenayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka'. we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who .

exegetical part in prose is preceded by verses. The Udde-savāra gives the explanation of the Samgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutthāna, and the Sūsanapātthāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Samgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Samgaha, and this verse recurs in the Pet. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

aṭṭhārasa mūlapadū Kaccāyanagottaniddiṭṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhanga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called Paṭiniddesa. The terms *uddesa* and *niddesa* are sufficiently known from other Pali books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the Niddesa furnishes some remarkable specimens, and the Paṭiniddesa employs words many of which re-occur in the Dh. S. and other texts of the Abhidhamma, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the Milinda-Pañha, it will be interesting to ascertain such words as occur in the Netti along with the Mil.², although neither the Mil. can be traced in the Netti, nor the Netti in the Mil.³

In our search after evidence as to when the Netti was composed or assumed the shape in which we possess it, we were greatly pleased to find the Aryā-metre⁴ in the Niddesa, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

¹ That is to say, always referring to the preceding niddesa. ² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. apilāpanalakkhaṇa sati (Nett. p. 28; Mil. p. 37), and savitakko-savivicāro samādhi ... avitakko-avicāro samādhi (Nett. p. 126; Mil. p. 337); but, as to the latter, we learn from Asl. p. 179 that it is taken from a Piṭaka text.

⁴ I write Aryā, not Āryā, in accordance with the Pali form of this term traceable in the Vuttodaya, and I always use grammatical terms and the like, when applied to Pali books, in their Pali form. ⁵ See H. Jacobi, Z. D. M. G. 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha
tesāñ ca yo nirodho | evampādi mahāsamaṇo ti.
(dhammā instead of dhammā and hetupa instead of hetuppa to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pali canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the Abhidhānappadipikā, at the end of the twelfth century A.D. The latter comprises forty-six terms, the Netti fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the Netti occurs in an Uddāna, forming part of the Samyutta (S. IV, p. 373)¹, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the Netti are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the Netti would have stamped them with 'ito bahiddha'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (sukha) by trouble (dukkha), their maxim being:—'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit'. Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a Nighandū, and an earlier instance than this is hardly to be found. The author of the Netti was well acquainted with the Nighandū, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to Kaccāyana's Grammar, p. 105): 'It [the Nettipakarana] combines a commentary with a Dictionary'. ²? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmañ ca yathākālam niṣevate
dharmārthakāmasamyogam so 'mutrahe ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Atthāna-Vagga (A. I, p. 26 sqq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92 sqq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedaka
na te Tathāgate cittam dūṣayanti kathañ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fû-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him³, broke open, or more rightly 'overthrew the Stūpas'⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Nettis, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, A Record of Buddhist Kingdoms, p. 69 sqq.

² S. Beal, Buddhist Records, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171.

⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kārandavyūha (94, 23), a Mahāyana-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddha-carita of Aśvaghoṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A.D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of ratto the readings are kuddho and luddho. ⁴ A further parallel is, I suppose, given in the expression buddhānussatiyam vuttam (at p. 54) where buddhā looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, dhamma being, of course, what Aśoka probably has meant by dhammapaliyāyi in the Babbra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six anussatiṭhanas in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the Netti is anterior to the Mahāvastu or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by Dhammapāla, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (pamādalekham vajjetvā).

This statement, however, harmonizes with the belief that the Netti was composed by Mahākaccāna, only if, at the same time, we assume that Dhammapāla lent a meaning to the tradition which it never pretended to have; in other words, that the Pitakas and Aṭṭhakathās as well as the post-canonical books were reduced to writing in the reign of Vatṭagāmini in the last century B. C.¹ But Dhammapāla nowhere says that the Netti was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (porāṇaṭṭhakathā) for the Nett. A., while this is expressly stated by him in the Introduction to the Cy. on the V. V. and P. V. He tells us that the Netti was handed down by a series of teachers, but he omits saying that it was done so orally (mukhapāṭhena) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the buddhānussati' (and likewise in the dhammā, sampādā, silā, cāgā, thus only five), the author of the Netti appears to have been familiar with the idea of short texts or formulae, known by the name of buddhānussati (skr. buddhānusmṛti) etc. — Moreover, in Mhv. I, p. 34, 4. 5; II, p. 419, 4. 5, the terms punyabhāgiyā, phalabhāgiyā, and vāsanabhāgiyā correspond to those in the Netti (passim), but the group in which they appear there is enlarged by several others.

¹ Dip. XX, 19 sqq. ² If, nevertheless, the Tīkā has meant this by pothakārūjhakāle, we are justified in withholding our assent to an opinion not borne out by the statement of Dhammapāla, although involved in his belief of the origin of the Netti in the age of the Buddha, and contradicted by the Dip., which expressly says:—piṭakattayapālin ca tassā aṭṭhakatham pi ca (pothakesu likhāpayum).

because the words about the careless writing, as I interpret them, have reference to the text of the Netti and not to the canonical books which Dhammapāla intends to adduce. He says¹:—

I will make a commentary. Rejecting the carelessly written text, I shall completely fix the sacred text (of the Netti) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the Petaka, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the Netti by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the Netti.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms sa-upādisesū-nibbānadhātu and anupādisesū-nibbāna², which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the khandhas still endure, the latter denotes the total extinction of existence when no khandhas remain. Such, however, was

¹ As to the text, see p. X sq. ² See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakarana, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna¹ on p. 38 of our work² is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

¹ The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesā never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XC VIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharma in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharma was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Pūḍarīka⁴ for the first time we meet with the term saptatrimśā bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmālokamukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dhp. A. p. 180; 201; 209 (on p. 273 sattatiṁsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dha, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yēna pubba-bhāge kāyasucaritatidibhedenā aparabhāge sattatiṁsabodhipakkhiyabhedena dhammenā arahanto buddha-paccē-kabuddha-buddhasāvakā nibbānam patta. Cf. also the passages on p. 197; 261. In the Pet., a work of a later date

got into use in Buddhist schools. The Netti, however, refers to forty-three (tecattālisa) bodhipakkhiyā dhammā (p. 112), i. e., according to Dhammapāla, to the usual thirty-seven plus the six Saññas (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the Netti took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the Lal. as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the Netti was composed at a time when 'bodhipakkhiyā dhammā' was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the Netti² became forgotten in the course of time, and a fictitious name has intruded, or his true name was Kaccāyana and this was afterwards changed into Mahakaccāyana, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian Kaccāyana³,

than the Nett., the term occurs on fol. ṭa, obv., fourth line fr. b., and fol. ṭam, obv., third line.

¹ An incontestable evidence of their having been known to the author of the Netti is given on p. 31, where seven categories are enumerated and summed up by bodhaṅgamū dhammā bodhipakkhiyā. ² In the Sās. p. 33 (cf. also p. 99, 116) the author of the Netti is left unnamed.

³ See Note on the Pali Grammarian Kacchāyana, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that Kacchāyana (whom he identifies with the Ceylonese Sariputta against the traditional ascription of the grammar in question to an Indian Kacchāyana) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarians.

¹ See d'Alwis, Introd. p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tīkā to the Ānguttaranikāyatthakathā. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapaththanāvasesa Kaccāyanapakaraṇam (the grammar?), Mahāniruttipakaraṇam Nettipakakaraṇaū cā ti pakaraṇattayam sampañgamajhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññā kira Tathāgatassa samphekavacanampi attahavasena vā püretum sakkonti vyañjanavasena vā, ayam pana thero ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tīkā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaññanīti, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, Introduction, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjo's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahīśasakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);

B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, op. cit. I, p. 175. ² See Introd. p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the Netti alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Netti by Dhammadapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a Tīkā to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This Tīkā seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read Nettī-*atthakathāya* Līnatthavaṇṇanā niṭṭhitā (see J.P.T.S. p. 42). The Tīkā which I have before me has a longer postscript, and this runs:—Nettiyā atthavaṇṇanā Samantapāla-nāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānam hitakarā Nettīyā vibhāvanā chabbisūdhi kanavasate Sakarāje (1575 A. D.) savāna-māse (sā-) sukkapakkhe navadivase suriyuggamanasamaye samattā.

Saddhasattuttamo nātho loke uppajji nāyako
sambuddho Gotamo jino anekaguṇālāmīkato.
Sāsanām tassa setṭha(m) vassasatādhlīkām dvisahassam, yadā
pattam nimmalavādhlīkām subham, tada bhūmissaro Ma-
hādhammarājā mahiddhlīko

Ānakketasāre(?) ti rājāno anuvattake
laddū steje (?) setacchatte vare loke vimhayajānane
appamatto mahāviro puññam kātvā hi modati.

Tasminn vasse sāvane māse candimadivase suriyuggamane
kāle niṭṭhitā vibhāvanā.

Yattakam sāsanām thitam tattakam racitam mayā
thātū Netti-vibhāvanā jinaputte hitavahā.

Iti tam racayanto puññam adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabha (rassābhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarājā².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattū ca sajātikā (sahajā^o)
sabbe rajjasukhe ṭhatvā caranta (°tu) caritam sunkhī.
(I join in this wish most heartily).

Devo kāle vassatu, sabbo rajjato jano sukha(m) aññam-
aññam ahimsanto piyo hotu, hi kālava (vā) hoti. Siddhir
astu. Nimi (?)

Ayamp Nettipakaraṇatikā London-nāma nagare pālipottha-
kasamāgamyattamūlena Lankādipe Gālanagare Edmānd
Gūparathna-Atapattunāmena Mudalindena mayū buddhassa
Bhagavato parinibbānato tipsuttaracatusatādhikadvishas-
sesu atikkantesu ekatiṁsatime samvacchare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti daṭṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

²?Sīhasūradhammarājā, whose Burmese name was Nyaung-Rām-Meng. A new Tīkā (abhinavatikā), called Peṭakā-
lāṅkāra, was composed by Nāñābhīsāsanadhaja towards
the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the
pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, tam
na sundaram.
- 2) p. 1, v. 1 c. Apare pana tam tassa sāsanavarān ti
paṭhanti. Tesam matena yam-saddo sāsanasadenna
samānādhikarāno ti daṭṭhabbo. Idam vuttam hoti:
Yamp sāsanavarām salokapālo loko pūjayati namassati
ca, tam sāsanavarām vidūhi nātabban ti. Imasmīn ca
naye lokapūlasaddenna Bhagavā pi vuccati, Bhagavā
hi lokagganāyakattā nippariyāyena lokapālo, tasnā
tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi pāṭho. Tassa pandi-
tehi saka-parasantānesu netabbam pāpetabbam ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the Netti has been embedded in the Cy.,

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- Tattha attasantāne pāpanān̄ bujjhanān̄, parasantāne bodhanān̄ ti dātthabān̄.
- 4) p. 1, v. 3 d. Kaccāyanagottanidditthā ti pi pātho (cf. p. XXI n.).
 - 5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, tam̄ na sundaram̄.
 - 6) p. 2, l. 15. Gatū ti nātā, matā ti attho, so eva vā pātho.
 - 7) p. 3, v. 1 a. Keci assādādīnavato ti paṭhanti. Tam̄ na sundaram̄.
 - 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttā-yutti (cf. p. 201).
 - 9) p. 3, v. 6 c. pubbāparena sandhi ti pi pātho (borne out by B.)
 - 10) p. 4, v. 19 b. Keci sampilese ti pi paṭhanti (borne out by B., S.).
 - 11) p. 4, v. 20 c. olokayate te abahi ti pi pātho (for manasū volokayate, cf. p. 208).
 - 12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).
 - 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
 - 14) p. 4, v. 23 ab. Keci pana akāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
 - 15) p. 5, v. 26 c. adopts sañkalayitvā for samkhepayato (cf. p. 210).
 - 16) p. 8, l. 1. has samutthito instead of sambhavati (cf. p. 212).
 - 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi pathanti.
 - 18) p. 10, l. 23. Yathā kiñ bhavyeyyā ti pi pātho.
 - 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
 - 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāli (cf. p. 215).
 - 21) p. 15, last line. padhānan̄ ti pi pātho (cf. p. 216).
 - 22) p. 18, l. 8. paṭighatthāniyesū ti pi pātho.
 - 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. atthasamāpatibrahmacariyassa) paṭikkhepo.
 - 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayam pātho:—Vāsanābhāgiyam nāma suttam: dānakathā, silakathā, saggakathā, puññavi-

a *textus' receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B., and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti ... Tattha katamo pūtho yuttataro
ti? Pacchimo pātho ti (i. e. the reading of the text); uñ-
tham gantabbam, yasmā Nibbedhabhāgīyam nūma
suttam: yā catusaccapakāsanā ti vakkhati, na hi ma-
hāthero sūvasesam katvā dhammanu desesi ti.

- 25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B. (cf. p. 223).
 - 26) p. 52, l. 4. vādānupatā ti pi pātho, vādānupavattiyo
ti attho.
 - 27) p. 99, l. 6. purā aniyatam samatikkamatī ti pi pātho.
 - 28) p. 108, l. 8. paccāgamanañ ti pi pātho.
 - [29] p. 137, l. 17. yājayayogo ti pi pātho, dānayutto ti
attho.
 - 30) p. 146, l. 5, fr. b. viratto ti pi pātho.
 - 31) p. 172, l. 20. pakuppeyyum ti pi pātho.
 - 32) p. 176, l. 8. silakkhandenā ti pi pātho.
 - 33) p. 189, l. 3. maggām jānāti hitānukampī ti pi pātho.]
- The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B_r and S. descend. We hereby best account for errors which B. has in common partly with B_r and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by-* instead of *vy-*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B_r have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. *nau*, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññathampi* (*sic*) *tadaññam* *pi* *hyañjanato* *gavesitabban* *ti* *attho*. *Imesam dhammānam* *atthato* *ekattan* (*sic*) *ti* *imam ev' attham* *Na* *hi* *yujjati* *ti* *ādinā* *vivarati* ... *Tena icchātanhnām* *atthato* *ekattam* (*sic*) *vuttam* *hoti* *ti*. *Etena na* *hi* *yujjati* *icchāya* *ca* *tanhnaya* *ca* *atthato* *aññattan* (*sic*) *ti* *yathā idam* *vacanam* *samatthanam* *hoti*, *evam* [MS. *eva*] *icchā* *vipariyāye* *āghatavat-thusu* *kodho* *upanāho* *ca* *upappajjati* *ti* *idam* *pi* *samatthanam* *hoti*. *Na* *tathā jarāmarañavipariyāye* *ti* *jarāmaranatan-hānam* *atthato* *aññattam* (*sic*) *pi* *samatthitam* *hoti* *ti* *etam* *attham* *dasseti* *Imāya* *yuttīya* *ti* *ādinā*. *Yadi icchātan-hānam* *atthato* *aññattam* (*sic*), *atha kasmā* ... And to p. 38 (fol. *co*, last line) it says:—*Yadi pi* *atthato* (*sic*) *ekam*, *desanāya pana viseso* (i. e. *aññatta*) *vijjati* *ti* *dassetum* *Api* *cā* *ti* *ādi* *vuttam*. In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in iya is nearly extinct and displaced by iya, whereas the passive in iya or iyya is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Šlokas, the metre of which may be cured by dropping a syllable, e. g. am before a vowel in the next word, iy instead of y, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniences, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the Netti, especially in the Sūsanapāṭṭhāna-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Piṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — πόνος δ' εὐκλεῖς! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

anyatā = aññatta, and anyārtha = aññattha, ekatā = ekatta, and ekārtha = ekattha is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the Netti by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the Netti¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the Hārasampāta² an additional discussion³ about the sixteen hārasampātas which covers fol. 1a, rev., first line till fol. 10, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put Tattha katamo desanū-hārasampāto? That is to say, it substitutes for the Hārasampāta of the Netti an independent analytical research, in which only the framework of the Netti is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

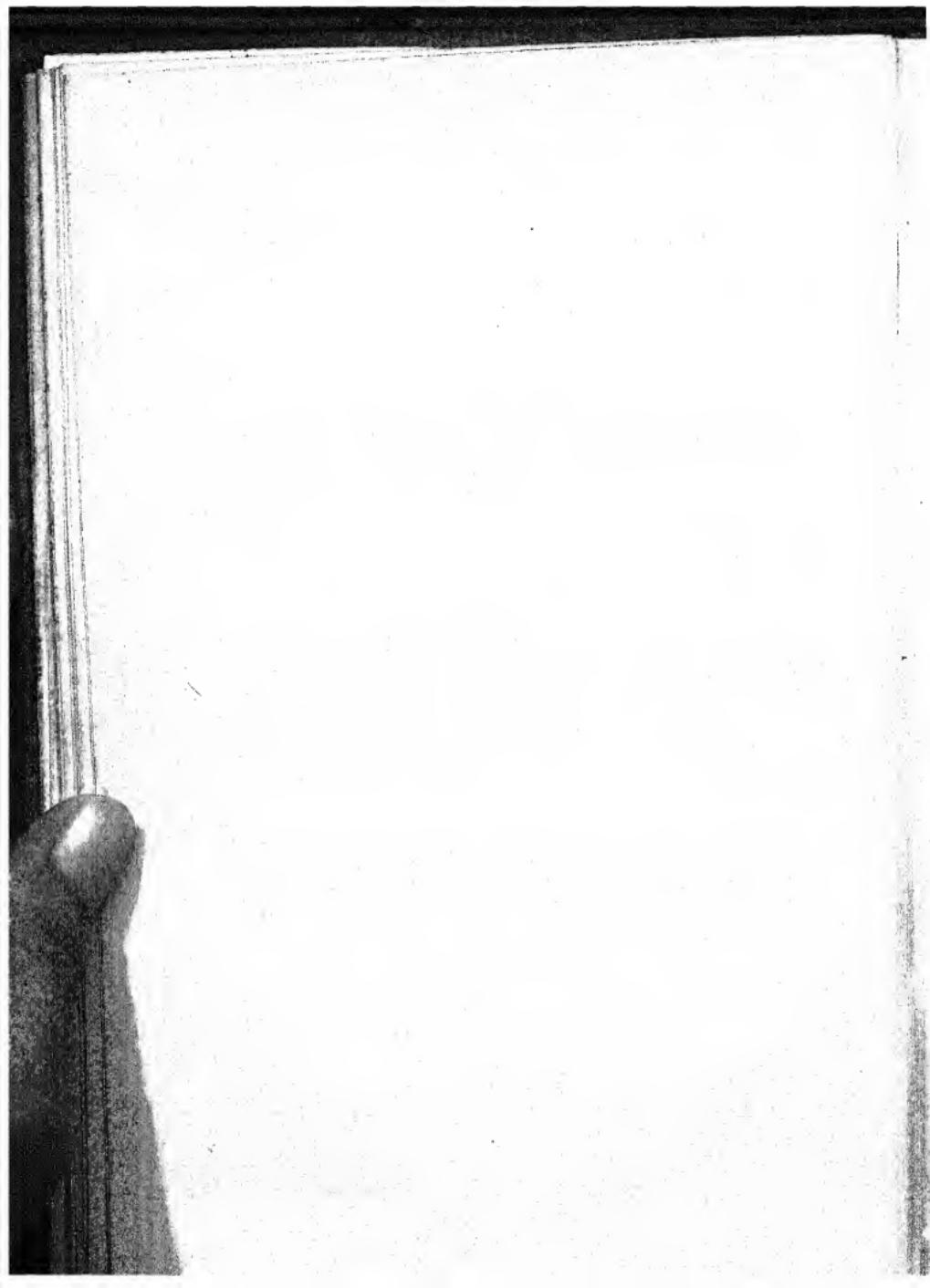
In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).

September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. 1a, obv., last line):—Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabbam, tam pubbe vuttanayattā uttānam eva. ³ It is introduced by the words (l. c.):—Api c'ettha hārasam-pātaniddeso iminā pi nayena veditabbo.



Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

Yaṁ loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanavaram | vidūhi ūneyyam naravarassa 1
Dvādasa padāni suttam | tam sabbam byañjanāñ ca attho ca
tam viñneyyam ubhayam | ko attho byañjanam katamam?—2
Soñasa hārā Netti | pañca nayā sāsanassa pariyeñthi *
atthārasa mūlapadā | Mahakaccānena⁴ niddiñthā. 3
Hārā byañjanavicyo | suttassa nayā tayo ca suttattho
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yañ ca | desitam ubhayam eva viñneyyam
tatrāyam ānupubbī | navavidhasuttantapariyeñthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame solasa hārā?

Desanā, vicayo, yutti, padañthāno, lakkhaño, catubyūho,
avatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraño,
sodhano, adhiñthāno, parikkhāro, samāropano iti.

¹ Titles not in the MSS.

² Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,
v. 5 Mukhacapalā (pāda a: Vipula).

³ etam, B., S. ⁴ Maha^o, B., S.

⁵ °suttam pari^o, S. ⁶ B. adds sañgahavāro. ⁷ om. S.

Tassānugīti: —

* Desanā vicayo yutti | padaṭṭhāno ca lakkhano
catubyūho ca āvatto | vibhatti parivattano² 1
vevacano ca² paññatti | otaraṇo ca sodhano
adhiṭṭhāno parikkhāro | samāropano³ sojaso. 2
* Ete sojasa hārā | pakittitā atthato asampiṇṇā
etesāñ c'eva⁵ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sīhavikkilīto, disālocano, aṅkuṣo iti.

Tassānugīti: —

* Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sīhavikkilīto nāma | tatiyo nayalañjako. 1

Disālocanam āhañsu | catuttham nayam uttamam
pañcamo aṅkuṣo nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Tanhā, avijjā, lobho, doso, moho, subhasaññā, niccasāññā,
attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgaham samosaranam gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā,
dukkhasāññā, aniccasāññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgaham samosaranam gacchati.

Tatr' idamp uddānam: —

* Tanhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
cature¹⁰ ca vipallassā | kilesabhūmi¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 cd Vipula Pingalassa.

² om. S. ³ pañcadasā (daso, S.) samā, B._r. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B._r; B._r. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B._r. S.

¹⁰ cattāro, S. ¹¹ obhummi, B._r. ¹² na nava, S.

¹³ a. f. a. sāññā ñeva.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tīpi mūlāni
cattro³ satipatṭhānā | indriyabhūmi⁴ nava padāni. ²
Navahi⁵ ca² padehi kusalā|navahi ca yujjanti⁶ akusalā pakkhā:
ete kho mūlapadā | bhavanti atṭhārasa padāni ti⁷. ³

IL

Niddesavāra.

Tattha samkhepato Netti kittitā: — *
⁸ Assādādinavatā | nissaranam pi ca⁹ phalam¹⁰ upāyo ca
ānatti ca Bhagavato | yoginam desanā hāro. ¹
 Yam puchitañ ca¹¹ vissajjitañ ca | suuttassa yā ca anugiti
suuttassa yo¹² pavicayo | hāro vicayo ti niddittho. ²
 Sabbesam hārānam | yā bhūmi yo¹² ca gocaro tesam
yuttāyuttiparikkhā | hāro yuttī ti niddittho. ³
 Dhammam deseti jino | tassa ca⁹ dhammassa yampada-
tthānam
iti yāva sabbadhammā | eso hāro padaatṭhāno. ⁴
 Vuttamhi ekadhamme | ye dhammā ekalakkhaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. ⁵
 Neruttam adhippāyo | byañjanam atha desanā nidānañ ca
pubbāparānusandhi¹³ | eso hāro catubhyūho. ⁶
 Ekamhi padaatṭhāne | pariyesati sesakam padaatṭhānam
āvattati paṭipakkhe | āvatto nāma so hāro. ⁷
 Dhammañ ca padaatṭhānam | bhūmiñ ca vibhajjate¹⁴ ayam
hāro
 sādhārane asādhā- | rane ca⁹ neyyo vibhatti ti. ⁸
 Kusalākusale dhamme | nidditthe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma. ⁹

¹ The amphibrach in an odd foot! ² om. B., S.

³ cattāro, B., S. ⁴ bhūmī, B.

⁵ nava, B. ⁶ yujjanti, S.

⁷ B. B. add uddesavāro.

⁸ Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipula, vv. 20—26 Pathyā.

⁹ om. S. ¹⁰ balam, S. ¹¹ om. B. ¹² neyyo, S.

¹³ parena sandhi, B. ¹⁴ vibhajate, S.

Vevacanāni bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānatī suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammām | pannattīhi vividhāhi deseti
 so ākāro ñeyyo | paññattī nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatana
 etehi otarati yo | otaraṇo nāma so hāro. 12
 Vissajjitatmi² pañhe | gāthāyam pucchitāyam ārabba
 suddhasuddhaparikkhā | hāro so³ sodhano nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya nidditthā
 te na vikappayitabbū | eso hāro adhitthāno. 14
 Ye dhammā yam dhammām | janayanti ppaccayā⁴ parāpi
 parato
 hetum avakaddhayitvā | eso hāro parikkhāro. 15
 Ye dhammā yam-mūlā | ye c'ekathā pakasita muninā
 te⁵ samaropayitabbā⁶ | esa samūropano hāro. 16
 Tañhañ ca avijjam pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | yam nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtam tatham avitatham|tipukkhalaṁ tam nayam āhu. 18
 Yo neti vipallasehi | kilese⁸ indriyehi saddhamme
 etam nayam nayavidū | sīhavikkilitam⁹ āhu. 19
 Veyyākaranesu hi ye | kusalākusala tahi¹⁰ tahi¹⁰ vuttī
 manasā olokayate¹¹ | tam¹² khu¹² disalocanam¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yam samāneti
 sabbe kusalākusale | ayaṁ nayo aṅkuṣo nāma. 21
 Solasa hārā pathamam | disalocanena¹⁵ disā viloketvā
 samkhipiya aṅkusena hi | nayehi thi niddise¹⁶ suttam. 22
¹⁷Akkharām padam byāñjanam | nirutti tath' eva niddeso
 aṅkārachatthavacanam | ettāva¹⁸ byāñjanam sabbam. 23

¹ bahuni, B. B.² visa^o, S.³ om, S.⁴ ppaccayā, B., S.⁵ ne, S.⁶ samā^o, B.; sammā^o, S.⁷ om, B., S.⁸ samkilese, B., S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo^o, B.; B., S. add te.¹² api hi tam disā^o, S.¹³ olokayitvā, B., S.¹⁴ disā^o, S.¹⁵ disā^o, B. S.;¹⁶ the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the^{beginning of this line.}¹⁸ ettāvata, B.,

Samkūsanā pakūsanā¹ vivaraṇā | vibhajjanuttānikamma-
paññatti²
etehi chahi padehi | attho kammañ ca³ niddittham. 24
Tīpi ca nayū anūnā⁴ | athassa ca cha ppadāni⁵ gaṇitāni
navahi padehi Bhagavato | vacanass' attho samāyutto. 25
Athassa⁶ nava padāni | byañjanapariyeteṭhiyā catubbisam⁷
ubhayam samkhepayato | tettimsa ettkā⁸ Netti ti. 26

Niddesavāro niṭṭhito⁹.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro?

*

Assādādinavatū ti gāthā ayam desanā-hāro.

2. Kim desayati?

Assādām, ādinavam, nissarāṇam, phalam, upāyam, āpattim.

Dhamman¹⁰ vo bhikkhave desissāmi ādikalyāṇam majhe
kalyāṇam pariyośānakalyāṇam sātttham sabyāñjanam, kevala-
paripūṇam parisuddham brahmacariyāni pakāsissāmī¹¹ ti.

a) Tattha katamo assādo?

Kāmam kāmayamānassa tassa ce tam samijjhati
addhā¹² pūtimano¹³ hoti laddhā macco yad icchatī ti
(S. N. IV, 1, 1 = v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja, S. ³ om. S.

⁴ anunnā, S. ⁵ padō, B.

⁶ B. adds ca.

⁷ obbiśā, B. S. ⁸ ettakā, B.

⁹ om. B. ¹⁰ pakāsissāmī, S.

¹¹ saddhā, B.

¹² piti, B. B.; the Burmese MSS. always have piti.

*Tassa ce kāmayānassa¹ chandajātassa janturo
te² kāmā parihāyanti sallaviddho va ruppatī ti* (v. 2 =
v. 767)

ayaṁ ādīnavo.

c) Tattha katamam nissaraṇam?

*Yo kāma parivajjeti sappasseva padā siro
so 'nam visatikam loke sato samativattati ti* (v. 3 = v. 768)
idam nissaraṇam.

aa) Tattha katamo assādo?

*Khettaṁ vathūm hiraññām vā gavassam³ dāsaporisam
thiyo bandhū⁴ puthukāme yo naro anugijjhati ti* (v. 4 =
v. 769)

ayaṁ assādo.

bb) Tattha katamo ādīnavo?

*Abalā naṁ baliyanti⁵ maddante naṁ parissayā
tato naṁ dukkham anveti nāvām bhinnam ivodakan ti* (v. 5 = v. 770)
ayaṁ ādīnavo.

cc) Tattha katamam nissaraṇam?

*Tasmā jantu sadū sato kāmāni parivajjaye
te pahāya tare ogham nāvām sitvā va pāragū ti* (v. 6 =
v. 771)

idaṁ⁶ nissaraṇam.

d) Tattha katamam phalam?

*Dhammo have rakkhati dhammacāriṁ
chattam mahantaṁ yatha⁷ vassakāle
esānisamso⁸ dhamme sucinē
na duggatiṁ gacchati dhammacāri ti* (Cf. Thag. v. 303;
Jāt. vol. IV, p. 54 sq.; p. 496)

idaṁ phalam.

e) Tattha katamo upāyo?

*Sabbe saṁkhārā anicca ti | pe⁹ | dukkhā¹⁰ ti | pe⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti* (Dhp.
vv. 277—79)

ayaṁ upāyo.

¹ kāmayamānassa, B._r. ² om. S. ³ gavāssam, B._r. S.

⁴ odu, all MSS. ⁵ bali^o, B._r. S.; pali^o, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni^o, B._r. ⁹ pa, B. ¹⁰ om. B._r.

f) Tattha katamā ānatti?

*Cakkhumā visamānīva vijjamāne parakkame
pañdito jivalokasmīn¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayam ānatti.

*Suññato lokam avekkhassu
Mogharājā (ti ānatti) sadā sato (ti uppāyo²)
attāmuditthim iñhacca
evam macutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).*

Tattha Bhagavā ugghātiññussa⁴ puggalassa nissara- *
nam desayati, viapañcitaññussa⁵ puggalassa ādinavañ ca
nissarañañ ca desayati, neyyassa⁶ puggalassa assādañ ca
ādinavañ ca nissarañañ ca desayati.

Tattha catasso pañipadā cattāro puggalā ca⁷.

Taphācarito mando satindriyena⁸ dukkhāya pañipadāya
dandhabhiññaya niyyāti satipañthānehi nissayehi. Taphācarito
udatto samādhīhindriyena⁹ dukkhāya pañipadāya khippā-
bhiññaya niyyāti jhūnehi nissayehi. Diñthicarito mando
viriyindriyena sukhāya pañipadāya dandhabhiññaya niyyāti
sammappadhūnehi¹⁰ nissayehi. Diñthicarito udatto paññindriyena¹¹ sukhāya pañipadāya khippabhiññaya niyyāti
saccehi nissayehi.

Ubho tañhācaritā samathapubbañgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho diñthicaritā
vipassanāpubbañgamena samathena niyyanti avijjāvirāgāya
paññāvimiuttiyā.

Tattha ye samathapubbañgamāhi pañipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbañga-
māhi pañipadāhi niyyanti, te sihavikkilitenā nayena hātabbā.

¹ jiva°, B. ² uppāyo, S. ³ om. S.

⁴ ugghāti°, S. ⁵ vi patitaññussa, S.

⁶ thus all MSS.; B. inserts Bhagavā.

⁷ om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P.P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr°, B. S. ⁹ sahamindr°, S. ¹⁰ samapp°, B.

¹¹ pañcindr°, S. ¹² rāgacarito rāgāya, S.

* 3. Svāyam¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammam desayati aññataro vā³ garuṭṭhāniyo sabrahmacāri, so tam dhammam sutvā saddham paṭilabhati.

Tattha yā vimamsā ussāhanā tulanā⁴ upaparikkhā, ayam sutamayi paññā. Tathā sutena nissayena yā vimamsā tulanā upaparikkhā manasānupekkhanā, ayam cintāmayi paññā.

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṁ nānam uppajjati dassanabhūmiyam vā bhāvanābhūmiyam vā, ayam bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṁ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasi-kārena nānam uppajjati, ayam bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayam ugghaṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayam vipaṭṭicitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayam neyyo.

* 4. Sāyam dhammadesanā kiṁ desayati?

Cattāri saccāni: dukkham, samudayam, nirodham, maggam.

Ādinavo⁸ phalañ ca dukkham, assādo samudayo⁹, nissaraṇam nirodho, upāyo¹⁰ āpatti ca¹¹ maggo.

Imāni cattāri saccāni.

Idam dhammadacakkaṇam, yathāha Bhagavā: —

*Idam dukkhan ti me bhikkhave Bārāṇasiyan̄ Isipatane
Migadāye anuttaram dhammadacakkaṇ pavattitam appati-
vattiyāni samayena vā brāhmaṇena vā deveṇa vā Mārena
vā Brahmunā vā kenaci vā lokasmim̄.*

Sabbam dhammadacakkaṇam.

* Tattha aparimāṇa padā, aparimāṇa akkhara, aparimāṇa byaṭṭijana, aparimāṇa ākāra neruttā¹² niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammam paññatti iti p' idam dukkham ariyasaccam.

*Ayam dukkhasamudayo ti me bhikkhave Bārāṇasiyan̄
yātane Migadāye anuttaram dhammadalikāṇ pavattitam |*

¹ svāham, B. B., ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B., ⁶ ugghā, B., ⁷ vipaci, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ uppāyo, S. ¹¹ niruttā, S.

pe¹ | Ayam dukkhanirodho ti me bhikkhave | pe² | Ayam dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyam Isipatane Migadāye anuttaram dhaminacakkam pāvattitam³ appativattiyam samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmīm.

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākūrū neruttā niddesū. Etass' eva athassa saṃkūsanā pakāsanā vivaraṇā vibhajanā uttānikammam paññatti iti p'idam dukkhanirodhagāminī paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākarehi vibhajati, nirutthi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākarehi ca viपāñcayati⁵, nirutthi ca nidde-sehi ca vitthāreti.

Tattha ugghaṭanā ādi, viपāñcanā majjhe, vitthāraṇū pariyoṣanāप.

So 'yamp dhammadvinayo ugghaṭiyanto⁴ ugghaṭitaññupuggalamp⁴ vineti, tena nam āhu: ādikalyāṇo ti, viपāñci-yanto viपāñcitaññupuggalamp vineti, tena nam īhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalamp vineti, tena nam īhu: pariyoṣanakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakūsanā, vivaraṇā, vibhajanā, uttānikammam, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharā, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

Dhammad vo bhikkhave desissāmi ādikalyānam majjhe kalyānam pariyoṣanakalyānam sāttham sabyañjanam, kevalam⁶ paripuṇṇam⁶ parisuddhan⁶ ti⁶.

¹ pa, B. B.

² pa, B.; la, B.; S. only has ayam dukkhanirodho.

³ S. inserts pe. ⁴ ugghā, S. ⁵ cīyati, S. ⁶ om. B.

Kevalan ti lokuttaram na missarpi lokiyehi dhammehi. Paripūṇan ti paripūram anūnāpi anatirekam. Parisuddhan ti nim-malaṇi sabbamalāpagatam pariyoḍatam upaṭṭhitam sabbavisēnam.

* Idampi vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarañjitam iti pi. Ato² c'etam brahma-cariyan paññāyatī. Tenāha Bhagavā: — Kevalam pari-pūṇam parisuddham brahma-cariyan pakāsissāmī³ ti.

* 5. Kesam ayam dhammadesanā? Yogiṇam. Tenāha āyasmā Mahākaccāno⁴: — Assādādinavatā | nissaraṇam pi ca⁵ phalam upāyō ca āpatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yam pucchitañ ca vissajjitañ cā ti gāthā ayam vicayo-hāro.

2. Kim vicinati?

Padam⁶ vicinati⁶, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādanī vicinati, ādinavam⁶ vicinati⁶, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,

* ānattim vicinati, anugitīm vicinati, sabbe nava suttante vicinati.

* 3. Yathā kim bhave?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsatī

kissābhilepanam brūsi

kim su tassa mahabbhayān ti? (S.N.V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

¹ anunnāpi, S.

² atho, B.

³ pakāsissāmi, B. S.

⁴ kaccāyano, B. B.

⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, Introd. p. 106—8.

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhitthānam pucchati. Ken' assu na ppakāsatī ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kim su tassa mahabbhayāti? Tass' eva lokassa mahabbhayām pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsatī
jappābhilepanāñ brāni
dukkham assa mahabbhayāti (v. 2 = v. 1033).*

Imāni cattāri padāni imehi catuhī padehi vissajjanāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaranēhi nivuto loko, avijjā-nivaranā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhitānam pariyāyato ekam eva nivaranām vadāmi, yad idam avijjā, avijjānivaranā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cūgā paṭinissaggā n'atthi sattānam nivaranātī³ vadāmū⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yutta.

b) Ken' assu na ppakāsatī ti pañhe Vivicchā pamādā na ppakāsatī ti vissajjanā.

Yo puggalo nivaranēhi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahantos viriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyatī⁵, tassa te anuppādiyamāna na ppakāsanti, yathāha Bhagavā: —

*Düre santo pakāsanti Himaranto va pabbato
asant' ettha na dissanti rattikkhittā⁶ yathā⁷ sarā (Dhp.v.304)
te gūnehi pakāsanti kittiyā ca yasena cā ti.*

¹ āyasmā, B.

² 'va, B. ³ om. S.

⁴ omī (without ti), B. S.

⁵ nābhī, B. ⁶ adayati, B.

⁷ rattim khittā, B.

⁸ B. puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam¹ brūsi ti pañhe Jappābhilepanam
brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham
abhilimpati, yathāha Bhagavā: —

*Ratto atham na jānāti ratto dhammaṇ na passati
andhatamam² tadā hoti yan rāgo sahate naran ti* (Cf.
Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).
Sāyanī taṇhā āsattibahulassa puggalassa evam abhijappā
ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kim su tassa mahabbhayān ti pañhe Dukkham
assa mahabbhayān ti vissajjanā.

Duvidham³ dukkham: kāyikañ ca cetasikañ ca. Yam
kāyikam idam dukkham, yan cetasikam idam domanassam.
Sabbe sattā hi dukkhassa ubbijjanti⁴. N'atthi bhayam
dukkhena samasamaṇ, kuto vā pana⁵ uttaritaram? Tisso
dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁶, sam-
khāradukkhatā. Tattha loko odhiso kadāci karahaci⁶
dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhattaya.
Tam kissa hetu? Honti loke appabādha pi dighayukā pi.
Samkhāradukkhatāya⁷ pana loko anupādiseseyā nibbāna-
dhātuyā muccati⁸. Tasmā samkhāradukkhatā dukkham
lokassā ti katvā Dukkham assa mahabbhayān ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhi⁹ sotā (icc āyasmā Ajito)
sotānam̄ kim̄ nivāraman̄
sotānam̄ sanvaran̄ brūhi
kena sotā pithiyare¹⁰ (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena
pucchitā.

¹ thus all MSS. ² andham tamai, S.

³ uppajjanti, S. ⁴ S. adds tassa.

⁵ B. put vipari^o after saṅkhāra^o ⁶ kattaci, B.

⁷ samsāradukkham tāya, S. ⁸ vuccati, B.

⁹ odhi, B. B., ¹⁰ pidhi^o, B. B.

Evam samāpannassa¹ lokassa evam sampilitthassa² kim lokassa vodānam vutthānam iti? Evam hi aha: savanti sabbadhi³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa. Tattha yā abhijjhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam moho akusalamūlam. Tass' evam asamāhitassa chasu āyatanesu tañhā savanti: rūpatañhā, saddatañhā, gandhatapñhā, rasatañhā, phoṭṭhabbatapñhā, dhammatapñhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bikkhave chann' etam ajjhattikānam āyatanañam adhivacanam. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭīhañnatī⁷. Sotām | pe⁸ | ghānam⁹ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭīhañnatī ti¹⁰.

Iti sabbā ca savati sabbatāhā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānam kim nivāraṇam ti pariyutthānavighātam pucchati. Idam vodānam.

b) Sotānam samvaram brūhi kena sotā pithiyyare¹¹ ti. anusayasa-mugghātam¹² pucchati. Idam vutthānam.

Tattha vissajjanā: —

Yāni sotāni lokasmim (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi¹³

paññāy' ete pithiyyare¹⁴ ti (v. 4 = v. 1035).

Kayagatāya satiyā bhāvitāya¹⁵ bahulikatāya¹⁶ cakkhu nāviñchatī¹⁷ manāpikesu rūpesu, amanāpikesu na paṭīhañnatī . . . sotām | pe¹⁸ | ghānam . . . jivhā . . . kāyo . . . mano . . . nāviñchatī¹⁹ manāpikesu dhammesu, amanāpikesu na paṭīhañnatī. Kena kāraṇena? Samvutanivāritattā indri-

¹ sammā^o, S.

² B., adds lokassa.

³ dhi, B. B.

⁴ oti, B. S.

⁵ ca, B.; B. adds ca.

⁶ cakkhum, B.

⁷ oti ti, S.

⁸ pa, B.; om. B.

⁹ om. B.

¹⁰ pidhi, B. B.

¹¹ anussaya^o, S.

¹² om. S.

¹³ vibhā^o, B.

¹⁴ bahuli^o, B. B.

¹⁵ nāvicchati, S.

¹⁶ pa, B.; om. B.

¹⁷ na vimjhati, S.

yānam. Kena te saṃvutani vāritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesam nivāraṇan ti.

Paññaya anusayā³ pahiyanti, anusayesu pahinesu pari-yuṭṭhānā pahiyanti. Kissā anusayassa⁴ pahinattā? Tam yathā khandhavantassa rukkhassa anavasesamūluddharaṇes kate pupphaphalapavālaṅkurasantati⁵ sāmucchinnā bhavati, evam anusayesu pahinesu pariyuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā. Kena? Paññaya. Tenāha Bhagavā: — Paññay⁶ ete pithiyare⁷ ti.

Paññū c'eva satī ca (icc āyasmā Ajito)

*nāmarūpañ⁸ ca mārisa
etam me puṭṭho pubrūhi
katth' etam uparujjhati ti? —
Yam etam paññam apucchi⁹
Ajita tam vadāmi te
yattha nāmañ ca rūpañ ca
asesam uparujjhati
viññāpussa nirodhena*

ethi' etam uparujjhati ti (vv. 5, 6 = vv. 1036, 1037).

* Ayam pañño anusandhiṃ pucchati. Anusandhiṃ pucchan-to kiṃ pucchatī?

Anupādisesaṃ nibbānadhatum.

Tipi ca saccāni samkhatāni¹⁰ nirodhadhammāni: dukkham, samudayo, maggo. Nirodho asampkhato¹¹.

Tattha samudayo dvīsu bhūmisu pahiyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tipi samyojanāni pahiyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni pahiyanti: kāmacchando, byāpādo, rūparāgo, arūpa-rāgo, māno, uddhaccam, avijjā ca niravasesu.

Te-dhātuke¹² imāni dasa samyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ saṃvutā^o, S. ² ārakkhaṇam, S. ³ anussayā, S.

⁴ anussa^o, B._r. ⁵ anavasesasā^o, B._r.

⁶ phalapallavaṅkura^o, B.

⁷ pidhi^o, B. B.

⁸ nāmañ rūpañ, B. B.

⁹ āpuchi, S.; mam p^o, B.

¹⁰ samkhatāni, S. ¹¹ asampkhato, S.

¹² ḍkesu, B._r. S.

Tattha ti¹ samyojanāni — sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso — anaññataññassāmitindriyam² adhitṭhāya nirujjhanti, satta samyojanāni — kāmacchando, byāpādo, rūparūgo, arūparāgo, māno, uddhaccam, avijjā ca niravases³ — aññindriyam adhitṭhāya nirujjhanti.

Yamp pana evamp jānāti: khipa me jāti ti idam khaye- *
ñānam, nāparam itthattāyā ti pajānāti idam anuppāde-
ñānam.

Imāni dve nānāni aññatāvindriyam.

Tattha yañ ca anaññataññassāmitindriyam⁴ yañ ca aññindriyam, imāni aggaphalam arahattam pūpuvantassa nirujjhanti.

Tattha yañ ca khaye-ñānam yañ ca⁴ anuppāde-ñānam, imāni dve nāpāni ekā paññā. Api ca īrammaṇasampketena dve nāmāni labhanti: khipa me jāti ti pajānātassa khaye-ñānam ti nāmām labhati, nāparam itthattāyā ti pajānātassa anuppāde-ñānam ti nāmām labhati. Sā pajāna- *
natthena paññā. Yathādiṭṭham apilāpanaṭṭhena sati.

Tattha ye pāñcupādānakkhandhā, idam nāmarūpam.

Tattha ye phassapañcamakā dhammā, idam nāmām, yāni pañcindriyāni rūpāni⁵, idam rūpam, tadubhayam⁶ nāma-
rūpam viññāpasampayuttam. Tassa nirodham Bhagavantam
pucchanto āyasma Ajito Pārāyane evam āha:

Paññā? c'eva sati ca nāmarūpañ ca mārisa

etam me putṭho pabrūhi katth' etam uparujjhati ti⁸.

Tattha sati ca paññā ca⁸ cattāri indriyāni, sati dve indriyāni: satindriyāñ ca samādhindriyāñ ca, paññā dve indriyāni: paññindriyāñ ca viriyindriyāñ ca.

Yā imesu catūsu indriyesu saddhanāñ okappānā, idam *
saddhindriyam.

Tattha yā saddhādhipateyyā cittekaggatā, ayam chanda-
samūdhi. Samāhite citte kilesānam vikkhambhānatāya
paṭisapkhanabalenā vā bhāvanābalenā⁴ vā⁴, idam pahānam. *

¹ anaññata^o, B. ² avasesā, S.

³ anaññata^o, B. B.

⁴ om. S. ⁵ rūpīni, S. ⁶ tadā^o, B.

⁷ paññāya, S. ⁸ om. B..

Tattha ye assūsapassūsa - vitakkavicārā - saññāvedayitā-
* sarasamkappā¹, ime samkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānam ime ca samkhārā, tadubhayam chandasamādhi-
padhānasamkhārasamannāgataṁ iddhipādaṁ bhāveti vive-
kanissitam virāganissitam nirodhanissitam vosaggapariṇā-
mīm.

Tattha yā viriyādhipateyyā cittekaggatā, ayam viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayam citta-
samādhi | pe³ |

Tattha yā vimamsādhipateyyā cittekaggatā, ayam vimam-
sāsamādhi. Samāhite citte kilesānam vikkhambhanatāya
paṭisamkhānabalaṇa vā blāvanābalena vā, idam pahānam.

Tattha ye assūsapassūsa - vitakkavicārā - saññāvedayitā-
sarasamkappā¹, ime samkhārā.

Iti purimako ca vimamsāsamādhi⁴ kilesavikkhambhanatāya
ca pahānam ime ca samkhārā, tadubhayam vimam-
sāsamādhipadhānasamkhārasamannāgataṁ iddhipādaṁ bhā-
veti vivekanissitam virāganissitam nirodhanissitam vosaggapariṇā-
mīm.

* Sabbo samādhi nānamūlako nānapubbaṅgamo nānānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A.I, p. 236)⁵.

Iti vivaṭena cetasā apariyonaddhena sappabhūṣam cittam
bhāveti⁶.

Pañcindriyāni kusalāni cittasahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamaṇe nirujjhanti. Nāmarūpañ ca
viññānahetuṁ viññāpapaccayanibattam. Tassa maggena
hetu upacchinno viññāpām⁷ anāhāram⁷ anabhinanditaṁ
apaṭṭhitam⁸ appaṭisandhikam, tam nirujjhati. Nāmarūpam
api⁹ ahetuṁ¹⁰ appaccayam punabbhavam na nibbattayati¹¹.

¹ "sarasasañkappā, B., ² pa, B. B., ³ pa, B.; om, B.

⁴ "sammāsamādhi, S., ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B.

⁷ viññāpānāhārānam, B.; S. omits viññāpām.

⁸ appaṭṭhitam, S.; om, B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ "ttiyati, B.; "ttissati, S.

Evam viññānassa nirodhā paññā ca sati ca nāmarūpañ ca nirujjhati. Tenāha Bhagavā: —

*Yum etam paññām apucchī¹
Ajita tam vadāmi te:
yattha nāmañ ca rūpañ ca
asesam uparujjhati
viññānassa nirodhena
etth' etam uparujjhati ti.*

* * *

*Ye ca sankhātadhammāse² (icc āyasmā Ajito)
ye ca sekhhā³ puthū⁴ idha
tesam me nipako iriyam.
puttho pabrūhi mārisā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tpi padāni pucchitāni.

Te tayo paññā. Kissā? Sekhāsekhabipassanāpupphabāñ-
gamapahānayogena.

Evam hi ūha: ye⁵ ca sankhātadhammāse² ti? Ara-
hattam pucchati. Ye ca sekhhā puthū⁴ idhā ti? Sekham
pucchati. Tesam me nipako iriyam puttho pabrūhi mārisā
ti? Vipassanāpupphabāñgamam pahānam pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānam
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammam nāpapubbañgamam *
nāpānuparivatti, sabbam vacikammam nāpapubbañgamam
nāpānuparivatti, sabbam manokammam nāpapubbañgamam
nāpānuparivatti.

Atite amse appatihatam nāpadassanam, anāgate amse
appatihatam nāpadassanam, paccuppanne amse appatihatam
nāpadassanam.

Ko ca nāpadassanassa patīghāto?

¹ pucchati, S.

² °khatta°, B., S.

³ sekhhā, B.

⁴ puthu, B., S.

⁵ yasmā ye, B.

Yam anicce dukkhe anattaniye¹ ca² aññānam³ adassānam, ayam nānadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasañketena jāneyya, ayam nānadassanassa paṭighāto.

Bhagavato pana appaṭihataṁ nānadassanam, anāvaraṇa-nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekhena dvīsu dhammesu cittam rakkhitabbaṁ: gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyoṭṭhānayesu.

Tattha yā icchā pucchā patthanā pihāyana⁶. kīlanā, tam Bhagavā vārento⁷ evam āha: kāmesu nābhigijjhāyey⁸ ti. Manasānāvilo siyā ti pariyoṭṭhānavighātam⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesamp uppādeti uppannañ¹⁰ ca¹¹ kilesamp phātikaroti. Yo pana anāvilasampkappo anabhigijjhanto vāyamati, so anuppannānam¹² pāpakānam akusalānam dhammānam anuppādāya chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati, so uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati, so anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati, so uppannānam kusalānam dhammānam ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti vāyamati viriyam ārabhati cittam paggañhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmavitakko, byāpādavitakko, vihimsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalā dhammā.

¹ anattani, B. ² va, S. ³ ayam nāpa, S.

⁴ adassā, B.; dassanāti, S. ⁵ om. B. ⁶ pihayānā, S.

⁷ nivā, B. ⁸ manobhi, S. ⁹ ṭhānā, S.

¹⁰ uppanna, S. ¹¹ om. S. ¹² S. adds va.

d) Katame uppannā kusalā dhammā?

Yāni atṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kūmavitaṭṭkāpañcā vāreti, idam satindriyam, yena byāpādavitaṭṭkāpañcā vāreti, idam samādhindriyam, yena vihimṣāvitaṭṭkāpañcā vāreti, idam viriyindriyam, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvam gameti nādhivāseti, idam paññindriyam.

Ya imesu catūsu indriyesu saddahanā okappana, idam saddhindriyam (cf. p. 15).

a) Tattha saddhindriyam kattha daṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyam kattha daṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyam kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu.

d) Samādhindriyam kattha daṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyam kattha daṭṭhabbam?

Catūsu ariyasaccesu.

Evanpi sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā:— Manasānāvilo siyā ti.

Kusalo sabbadhammāna ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāvīyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ pariññāti, tada nibbidāsaṅhagatēhi saññāmanasi-karehi neyyam pariññātam bhavati. Tassa dve dhammā kosallam gacchanti: dassanakosallañ ca bhāvanākosallañ⁴ ca⁴. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ oto, S.

² parikkhiyatabbā, S.

³ neyyam, B..

⁴ om. S.

⁵ ovidhe, S.

a) Tattha katamū abhiññā?

- * Yaṁ dhammānam salakkhaṇe-ñāṇap dhammapaṭisambhidā¹ atthapaṭisambhidā ca, ayam abhiññā.

b) Tattha katamā pariññā?

Evam abhijanitvā² yā parijananā: idam kusalam idam akusalam idam sāvajjam idam anavajjam idam kaṇham idam sukkam idam sevitabbam idam na sevitabbam, ime dhammā evam gahitā idam phalam nibbattayanti³, tesam evam gahitānam ayam attho ti, ayam pariññā.

Evam parijanitvā² tayo dhammā avasiṭṭhā bhavanti: pa-hātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṅkhataṁ.

- * Yo evam jānāti, ayam vuccati atthakusalo dhammadkusalo kalyānatākusalo phalatākusalo īyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānan ti⁴.

Sato bhikkhu paribbaže ti.

Tena diṭṭhadhammasukhavihārattham abhikkante patikkante alokite virokite sammiñjite⁵ pasūrite samghātipattacivaradhāraṇe asite pīte khāyite sāyite uccārapassāvakanme gate ṭhite nisinne sutte jāgarite bhāsute tuṇhibhāve satena sampajānena vihūtabbām.

- * Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānam, ekā visujjhantānam.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yam bojjham⁶ tam+ catubbidham: dukkhassa pariññābhisaṁayena, samudayassa pahānābhisaṁayena, maggassa bhāvanābhisaṁayena, nirodhassa sacchikiriyābhisaṁayena.

Idam catubbidham bojjham⁶. Yo evam jānāti, ayam

¹ B. adds ca.

² netvā, B._i.

³ ottāpentī, B.

⁴ om. S.

⁵ sami^o, B._i.

⁶ bojjhaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavū: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjhеyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitatabbam.

Suttassa ca anugīti atthato ca byañjanato ca samāna-yitabbā. Atthāpagatam hi byañjanam samphappalāpam¹ bhavati. Dunnikkhattassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetam samgāhitabbam³ suttañ ca pavicinitabbam⁴.

Kim⁵ idam suttam?

Āhaccavacanam anusandhivacanam nitattham neyyattham * samkilesabhāgiyam vāsanabhāgiyam⁶ nibbedhabhāgiyam asekhabhāgiyam.

Kuhim imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttam pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yam pucchitañ ca⁷ vissajjitañ ca| suttassa yā⁷ ca anugīti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesam̄ hārānan ti ayam yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, samghāpadeso, sam- * bahulatherāpadeso, ekatherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sulle otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyam⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ samgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B..

⁸ onāyam, S.

- * a) Katamasmin putto otārayitabbāni?
Catūsu ariyasaccesu.
b) Katamasmin vinaye sandassayitabbāni?
Rāgavinaye dosavinaye mohavinaye.
c) Katamiyām¹ dhammatāyām upanikkhipitabbāni?
Paṭiccasamuppāde.
Yadi catūsu ariyasaccesu avatarati kilesavinaye sandisati dhammatañ ca na vilometi, evam āsave na janeti.
- * Catūhi mahāpadesehi yamp yamp yujjati yena yena yujjati yathā yathā yujjati, tam tam gahetabbam.
- * 4. Pañham pucchitena kati padāni pañhe ti?
Padaso pariyogūhitabbam² vicetabbam³. Yadi sabbāni padāni ekamp atthām abhivadanti, eko pañho. Atha cattāri padāni ekamp atthām abhivadanti, eko pañho. Atha tīni padāni ekamp atthām abhivadanti, eko pañho. Atha dve padāni ekamp atthām abhivadanti, eko pañho. Atha ekamp padām ekamp atthām abhivadati, eko pañho.
Tam upaparikkhamānena aññatabbamp.
5. Kimp⁴ ime dhammā nānatthā nānābyāñjanā udāhu imesam dhammānam eko attho byāñjanam eva nānan ti? Yathā 'kip bhave?
- Yathā sā devatā Bhagavantam pañham puchhati:
*Ken' assu⁴ 'bbhāhato loko ken' assu parivārito
kena sallena otiñño kissa dhūpāyito⁵ sadā ti?* (S. I, p. 40).
Imāni cattāri padāni pucchitāni.
Te tayo pañhā. Katham ūyayati?
Bhagavā hi devatāya vissajjeti:
*Maccunābbhāhato loko jarāya parivārito
tañhāsallena otiñño icchādhūpāyito sadā ti* (l. c. Cf. Thag. v. 448).
Tattha jarā ca³ marapañ ca, imāni dve saṃkhatassā saṃkhatalakkhañāni. Jarāyām ṭhitassa aññathattam marañam vayo.
Tattha jarāya ca³ marañassā ca atthato nānattam. Kena kāraṇena?

¹ °missam, B.² °gāyi°, B.³ om. S.⁴ kena su, S.⁵ dhūmāyito, B.

Gabbhagatū pi hi miyyanti na ca¹ te jīṇnā bhavanti. Atthi ca devānaṃ maraṇam na ca tesam sarīrāni² jiranti. Sakkate ca³ jarāya paṭikkamam kūtum, na pana sakkate maraṇassa paṭikkamam kūtum aññatr' eva iddhimantānam iddhivisaya.

Yam panāha: taṇhāsallena otīṇo ti, dissanti vitarāgā jirantū pi⁴ miyyantū pi. Yadi ca yathā jarāmaranam evam taṇhā pi siyā, evam sante sabbe yobbanatthā pi vigata-taṇhā siyam⁵, yathā ca⁶ taṇhā dukkhassa samudayo, evam jarāmaranam pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaranam dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evam jarāmaranam pi siyā maggavajjhām.

Imāya yuttiyā aññamaññehi kārapēhi gavesitabbam.

Yadi ca sandissati yutti, samārūḍham atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesam dhammānam atthato ekattam. Na hi yujjati⁷ icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁸ ca⁹ maraṇassa ca taṇhāya ca atthato aññattam.

Yamp¹⁰an' idam Bhagavatā dvīhi nāmehi abhilapitam⁹ icchā ti pi taṇhā ti pi, idam Bhagavatā bāhirānam vatthūnam ārammaṇavasena dvīhi nāmehi abhilapitam⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi unphattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: katthaggi ti pi tipaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaggī ti pi saṃkāraggi ti pi, sabbo hi¹⁰ aggi unphattalakkhaṇo 'va, evam sabbā tanhā ajjhosānalakkhaṇena eka-

¹ ce, B.

² sarīrā, S.

³ 'va, B.

⁴ om. S.

⁵ om. B.

⁶ yujjhati, S.

⁷ jarā, B.

⁸ om. B. S.

⁹ labhitam, S.

¹⁰ pi, B. S.

lakkhanā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
* nāmehi abhilapitā: icchā iti pi tañhā iti pi sallo iti pi
dhūpāyanā² iti pi saritā iti pi visattikā iti pi sineho iti
pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
pi āsā iti pi pipāsā³ iti⁴ pi⁵ abhinandanā iti pi⁶.

Sabbā hi⁷ tañhā ajjhosānalakkhaṇena ekalakkhanā yathā
ca vevacane vuttā.

*Āsā pihā⁸ ca⁹ abhinandanā ca
anekadhātusu¹⁰ sarā patitīhitā
aññānamūlappabhabvā pajappitā
sabbā mayā byantikatā samūlakā¹¹ ti* (Of. S. I, p. 181).¹²

Tañhā'y'etam vevacanam, yathāha Bhagavā: —

*Rūpe Tissa avigatarūgassa¹³ avigatachandassa avigata-
pemassa avigatapipāsassa avigatapariñjhassa . . .* (Of. S. III,
p. 107).

Evaṁ vedanāya . . . saññāya . . . sañkhāresu . . . viñ-
ñāne avigatarūgassa avigatachandassa avigatapemassa avi-
gatapipāsassa avigatapariñjhassa sabbam suttam vitthāre-
tabbam.

Tañhā'y'etam vevacanam.

Evaṁ yujjati: sabbo dukkhūpacāro¹⁴ kāmatañhāsamkhā-
ramūlako¹⁵, na pana yujjati: sabbo nibbidūpacāro¹⁶ kāma-
tañhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.
Yathāha Bhagavā rāgaritassa puggalassa asubham desayati,
dosacaritassa Bhagavā puggalassa mettam desayati, moha-
caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgaritassa puggalassa mettam¹⁷ ceto-
vimuttim¹⁸ deseyya sukham vā paṭipadam dandhabhiñnam su-
kham vā paṭipadam khippabhīñnam vipassanāpubbaṅgamam
vā pahānam deseyya, na yujjati desanā. Evaṁ¹⁹ yamp kiñci
rāgassa anulomappahānam dosassa anulomappahānam mo-

¹ ṭapam, B., S. ² dhūm°, S. ³ om. S.

⁴ B. B. add. iti. ⁵ om. B. B. ⁶ vuttam, S.

⁷ pipāsā pihā, S. ⁸ B. puts ca before pihā.

⁹ °tusu, B., S. ¹⁰ samūlikā, B., S. ¹¹ avita°, S.; also Com.

¹² dukkho°, B., S. ¹³ S. adds ti. ¹⁴ nibbindu°, B.,

¹⁵ mettā, S. ¹⁶ ottiyā, S.

hassa anulomappahānam, sabban tam vicayena härena vicinitvā¹ yutti-härena yojetabham, yāvatikā² nāpanna bhūmi. *

Mettāvihārissa sato byāpādo cittam pariyādāya thassati ti na yujjati desanā, byāpādo pahānam abbhaththam gacchati ti yujjati desanā.

Karupāvihārissa sato vihesī cittam pariyādāya thassati ti na yujjati desanā, vihesī pahānam abbhaththam gacchati ti yujjati desanā.

Muditavihārissa sato arati cittam pariyādāya thassati ti na yujjati desanā, arati pahānam abbhaththam gacchati ti yujjati desanā.

Upekkhāvihārissa⁴ sato rāgo cittam pariyādāya thassati ti na yujjati desanā, rāgo pahānam abbhaththam gacchati ti yujjati desanā.

Animittavihārissa sato nimittānusāri, tena ten' eva viññānam⁵ pavattati ti na yujjati desanā, nimittam pahānam abbhaththam gacchati ti yujjati desanā. *

Asmi ti vigatam, ayam aham asmi ti na samanupassāmi, atha ca pana me kismiñci⁶ katasmin⁷ ti vicikicchā katham-kathā⁷ sallam⁸ cittam pariyādāya thassati ti na yujjati desanā, vicikicchā kathampatkathā⁷ sallam pahānam abbhaththam gacchati ti yujjati desanā.

Yathā vā⁹ pana³ pañhamam¹⁰ jhānam¹⁰ samāpannassa sato kāmarāgabyāpāda visesāya sampvattanti ti na yujjati desanā, hānāya sampvattanti ti yujjati desanā, avitakka-sahagatā vā saññāmanasikārā hānāya sampvattanti ti na yujjati desanā, visesāya sampvattanti ti yujjati desanā.

Dutiyam jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya sampvattanti ti na yujjati desanā, hānāya sampvattanti ti yujjati desanā, upekkhā-sukhasahagatā¹¹ vā saññāmanasikārā hānāya sampvattanti ti na yujjati desanā, visesāya sampvattanti ti yujjati desanā.

¹ °netvā, B. ² yāvati, S. ³ om. S. ⁴ upekhā°, B.

⁵ kismim, B. ⁶ °mici (*without ti*), B.; kathasmim, S.

⁷ S. puts katham° before vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ pañhamajjh°, S., and so in every similar case.

¹¹ upekhā°, B.

Tatiyam jhānam samāpannassa sato pitisukhasahagatā saññāmanasikārā visesāya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, upekkhāsatiparisuddhisahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Catuttham jhānam samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, akāsānañcāyatana-sahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Ākāsānañcāyatanaṁ samāpannassa sato rūpasahagatā saññāmanasikārā visesāya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, viññāpañcāyatana-sahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Viññāpañcāyatanaṁ samāpannassa sato ākāsānañcāyatana-sahagatā saññāmanasikārā visesāya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, akīncaññāyatana-sahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Ākīncaññāyatanaṁ samāpannassa sato viññāpañcāyatana-sahagatā saññāmanasikārā visesāya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, neva saññānāsaññāyatana-sahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Nevasaññānāsaññāyatanaṁ samāpannassa sato saññūpacārā visesiya sampvattantī ti na yujjati desanā, hānāya sampvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya sampvattantī ti na yujjati desanā, visesāya sampvattantī ti yujjati desanā.

Kallatāparicitaṁ cittam na ca abhinihāram khamati ti na yujjati desanā, kallatāparicitaṁ cittam atha ca abhinihāram khamati ti yujjati desanā.

Evaṁ sabbe nava suttantā yathādhammam yathāvinayam

yathā Satthu sāsanam sabbato¹ vicayena hārena vicinitvā yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesam hārānam | yā bhūmi³ yo ca gocaro tesan ti.

Niyutto yutti-hāro.

§ 4. Padaṭṭhāna-hāra.

1. Tattha katamo padaṭṭhāno-hāro?

Dhammānam deseti jino ti ayam padaṭṭhāno-hāro.

2. Kim desayati?

Sabbadhammadhāvā⁴ - asampaṭivedhalakkhaṇā avijjā. Tassā vipallāsā padaṭṭhānam. Ajjhosānalakkhaṇā taṇhā. Tassā piyarūpam sātarūpam padaṭṭhānam. Patthanalakkhaṇo lobho. Tassa adinnādānam padaṭṭhānam. Vapna-saṇṭhānabyañjanagahaṇalakkhaṇā⁵ subhasaññā. Tassā indriyāsamvaro padaṭṭhānam. Sūsavaphassa-upagamanalakkhaṇā sukhasaññā. Tassā assādo padaṭṭhānam. Saṃkhata-lakkhaṇānam dhammānam asamanupassanalakkhaṇā nicca-saññā. Tassā viññānam padaṭṭhānam. Aniccasāññā-dukkha-saññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-kāyo padaṭṭhānam.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sabbam⁷ ñeyyam⁸ padaṭṭhānam. Cittavikkhepapaṭisampharaṇalakkhaṇo samatho. Tassa asubhā padaṭṭhānam. Icchāvara-carapaṭisampharanalakkhaṇo alobho. Tassa adinnādānam veramaṇī padaṭṭhānam. Abyāpajjhalaikkhaṇo adoso. Tassa pāṇātipāṭī veramaṇī padaṭṭhānam. Vatthu-avippaṭipāḍana-lakkhaṇo amoho. Tassa sammāpaṭipatti padaṭṭhānam. Vinilakvipubbakagahaṇalakkhaṇā asubhasaññā. Tassā nibbidā padaṭṭhānam. Sāsavaphassaparijānanalakkhaṇā dukkhasaññā. Tassā vedanā padaṭṭhānam. Saṃkhata-lakkhaṇānam dhammānam samanupassanalakkhaṇā anicca-

¹ sato, S.

² B. S. add. ti.

³ bhummi, B.

⁴ sabbadhammadhānam yathāvā, S.

⁵ "byañjanagāṇa", S.

⁶ attha^o, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppädavayā padaṭṭhānam. Sabbadhammānam¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā³ padaṭṭhānam. Pañca kāmaguṇā kāmarāgassa padaṭṭhānam. Pañcindriyāni rūpiṇī⁴ rūparāgassa padaṭṭhānam. Chaṭṭāyatanaṁ⁵ bhavarāgassa padaṭṭhānam. Nibbatti-bhavānupassitā pañcicannām upādānakkhandhānam padaṭṭhānam. Pubbenivāsānussati nāpadassanassa padaṭṭhānam. Okappanalakkhaṇā saddhā adhimuttipaccupatṭhāna ca ānāvilalakkhaṇo⁶ pasādo⁶ sampasidānapaccupatṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānam. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānam. Ārambhalaakkhaṇam viriyam. Tassa sam-mappadhānam padaṭṭhānam. Apilāpanalakkhaṇā sati⁷. Tassā satipatṭhānam padaṭṭhānam. Ekaggalakkhaṇo sam-ādhi. Tassa jhānāni padaṭṭhānam. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānam.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānam. Saccasammohanalakkhaṇā⁸ avijjā. Tam⁹ samkhārānam padaṭṭhānam. Punabbhavavirohana-lakkhaṇā¹⁰ samkhārā. Tam¹¹ viññūpāssa padaṭṭhānam. Opapaccayaniabbtilakkhaṇam viññūpām. Tam nāmarū-pāssa padaṭṭhānam. Nāmakūyarūpakāyasaṁghātalakkhaṇam nāmarūpām. Tam chālāyatanaṁ¹² padaṭṭhānam. Indriyavavathānalakkhaṇam chālāyatanaṁ¹². Tam phas-sāssa padaṭṭhānam. Cakkhurūpavīññānasannipātalakkhaṇo¹³ phasso. Tam vedanāya padaṭṭhānam. Iṭṭhānīṭṭhānubha-vanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānam. Ajjhosānalakkhaṇā taṇhā. Tam¹⁴ upādānassa padaṭṭhānam. Opapaccayikam¹⁵ upādānam. Tam bhavāssa padaṭṭhānam. Nāmakūyarūpakāyasaṁbhavanalakkhaṇo bhavo. Tam¹⁶

¹ odhamma, B.

² om. S.

³ rūpiṇī, B. S.; rūpāni, B.

⁴ written chatṭhō in S.

⁵ oñne, S.

⁶ oñde, S.

⁷ sati, S.

⁸ okkhaṇo, B., S.

⁹ sū, B.

¹⁰ "virūhaka", S.

¹¹ te, B., S.

¹² salō, S.

¹³ "sannipātana", S.

¹⁴ sa, S.

¹⁵ oñtam, B.

¹⁶ so, B., S.

jātiyā padaṭṭhānam. Khandhapātubhavanalakkhaṇā¹ jāti. Tam jarāya padaṭṭhānam. Upadhiparipākalakkhaṇā jarā. Tam maraṇassa padaṭṭhānam. Jīvitindriyūpacchedalakkhaṇāmarāmaṇam. Tam sokassa padaṭṭhānam. Ussukkakārako soko. Tam paridevassa padaṭṭhānam. Lālappakārako² paridevo. Tam dukkhassa padaṭṭhānam. Kāyasampīlanam dukkham. Tam domanassassa padaṭṭhānam. Cittasampīlanam³ domanassam. Tam upāyāsassa padaṭṭhānam. Odhanakārako upāyāso. Tam bhavassa padaṭṭhānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam samsārassa padaṭṭhānam. Niyyānikalakkhaṇo maggo. Tam nirodhassa padaṭṭhānam. Titthaññutā pitaññutāya padaṭṭhānam. Pitaññutā mattaññutāya padaṭṭhānam. Mattaññutā attaññutāya padaṭṭhānam. Attaññutā pubbekatapuññatāya⁴ padaṭṭhānam. Pubbekata-puññatā⁵ patirūpadesavāsassa padaṭṭhānam. Patirūpadesavāso sappurisūpanissayassa padaṭṭhānam. Sappurisūpanissayo⁶ attasamāpanidhānassa padaṭṭhānam. Attasamāpanidhānam sīlānam padaṭṭhānam. Sīlāni avippatisārassa padaṭṭhānam. Avippatisāro pāmuujjassa⁷ padaṭṭhānam. Pāmuujjām pītiyā padaṭṭhānam. Pīti passaddhiyū padaṭṭhānam. Passaddhi sukhassa padaṭṭhānam. Sukham samādhissa padaṭṭhānam. Samādhī yathābhūtaññadassananassa padaṭṭhānam. Yathābhūtaññadassananam nibbidiyā padaṭṭhānam. Nibbidā virāgassa padaṭṭhānam. Virāgo vimuttiyā padaṭṭhānam. Vimutti vimuttiññadassananassa padaṭṭhānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padaṭṭhānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padaṭṭhāno-hāro.

¹ khandhānam pātu°, S.

² lalanappa°, S.

³ cittapilanam, S.

⁴ kataññutāya, B.

⁵ ṭaññutā, B..

⁶ sappurisannisayo, S.

⁷ pāmo°, B..

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayam lakkhaṇo-hāro.

2. Kim lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kim bhave?

Yathāha Bhagavā: —

Cakkhūm² bhikkhave anavaṭṭhitāṇi ittarāṇi parittāṇi pabhaṇgu, parato dukkhaṇi byasanaṇi calaṇ³ kukkulaṇ samkharāṇ⁴ vadhakāṇ⁵ amitumajjhe.

Imasmim cakkhusmiṇ vutte avasiṭṭhāni ajjhattikāni āyatānāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatānāni vadhakaṭṭhenā ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rādha rūpe anapekho⁶ hoti, anāgatām rūpām mā abhinandi, pacuppānassa rūpassa nibbidāya virūgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁷ vadakaṭṭhenā ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesaī ca susamāraddhā niccaṇi kāyagatā sati akiccaṇi te na sevanti kicce sātaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁸ dhammagatā⁹ ca. Tathā yam kiñci diṭṭham vā sutāṇi vā mutāṇi vā ti vutte vuttān bhavati viññātāṇi.

Yathā cāha Bhagavā: —

¹ lakkhayati, B., S.

² cakkhu, S.

³ calanāṇi, B.

⁴ samkharāvā, S.

⁵ pekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ citta, S.

⁸ dhammā, B.

Tasmā ti ha tvam¹ bhikkhu kāye kāyānupassī viharāhi²
atāpi sampajāno satimā vineyya loke abhijjhādomanassam.

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam.
Satimā ti satindriyam. Vineyya loke abhijjhādo-
manassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā
bhāvanāpāripūrim gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappā-
dhānā bhāvanāpāripūrim gacchanti. Catūsu sammappā-
dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāri-
pūrim gacchanti. Catūsu iddhippādesu bhāviyamānesu
pañcindriyāni bhāvanāpāripūrim gacchanti. Pañcasu in-
driyesu bhāviyamānesu pañca balāni bhāvanāpāripūrim
gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā
bhāvanāpāripūrim gacchanti. Sattasu bojjhaṅgesu bhāvi-
yamānesu ariyo atthaṅgiko maggo bhāvanāpāripūrim
gacchanti. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā
bhāvanāpāripūrim gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyā-
nikalakkhaṇena ekalakkhaṇa.

Te⁶ ekalakkhaṇattā bhāvanāpāripūrim gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānam
abbhattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsa pahiy-
yanti, āhārā c'assa pariññam gacchanti, upādānehi anupā-
dāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca
vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca
nitinno bhavati, sallehi ca visallo bhavati, viññāṇatthitiyo
c'assa pariññam gacchanti, agatigamanehi⁹ ca⁵ na aga-
tim¹⁰ gacchanti.

¹ tam, S.

² rati, S.

³ 'va, B.

⁴ bojjhō, S.

⁵ om. B.

⁶ tena, B., S.

⁷ S. adds pi.

⁸ om. B., S.

⁹ oñesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānam abbhātham gacchanti.

Yattha vā pana rūpindriyam desitam, desitā tatth¹ eva rūpadhātu² rūpakkhandho³ rūpañcāyatanaṃ. Yattha vā pana sukhā vedanā desitā, desitam tattha sukhindriyam somanassindriyam dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitam tattha dukkhindriyam domanassindriyam dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitam tattha upekkhindriyam⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjās anuseti⁵, avijjā-paccayā samkhārū, samkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā chālāyatanaṃ⁶, chālāyatana-paccayā⁷ phasso, phassapaccayā vedanā, veda-nāpaccayā taṇhā, taṇhāpaccayā upādānam, upādāna-paccayā bhavo, bhava-paccayā jāti, jātipaccayā jarāmarañasokapari-devadukkhadomanassupāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

- * So ca sarāga-sadosa-samoha-sampilesapakkhena hātabbo, vitarāga-vitadosa-vitamoha-ariyadhammehi hātabbo.
- * Evam ye dhammā ekalakkhaṇū kiccato ca lakkhaṇato ca sāmaññato ca cutupāpātato⁹ ca, tesam dhammānampi ekasmīm dhamme vutte avasiṭṭhū dhammā vuttā bhavanti.

Tenāha āyasmi Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

Byāñjanena suttassa neruttañ ca adhippīyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B._i. ² odhātum, S. ³ om. S. ⁴ upekhi^o, B.

⁵ abhijjhā, S. ⁶ oti ti, S. ⁷ sa^o, B._i. S. ⁸ ti, B._i.

⁹ cutupātato, B._i. ¹⁰ okaccāyano, B. ¹¹ otabbo, B. B._i.

a) Tattha katamāñ neruttam?

Yā nirutti padasamhitā, yañ dhammānam nāmaso nāpañ. *

Yadā hi bhikkhu atthassa ca nāmāñ jūnāti dhammassa
ca nāmāñ jānāti, tathā tathā nam abhiniropeti, ayāñ
vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo
pubbāparakusalo desanākusalo atitādhivacanakusalo
anāgatādhivacanakusalo paccuppannādhivacanakusalo itthā-
dhivacanakusalo purisādhivacanakusalo napumsakādhiva-
canakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāñ² kātabbāñ janapadaneruttāni³ sabbā ca
janapadaniruttiyo⁴, ayāñ nirutti padasamhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriñ⁵

chattam̄ mahantam̄ yathā⁶ vassahāle

esānisañso⁷ dhamme suciñye

na duggatiñ gacchati dhammacāri ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacāri⁸ bhavissanti ti ayāñ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe galito
sakammunā haññate bajjhate ca
evāñ ayāñ pecca⁹ pajā parattha
sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Sañcetanikānañ katānañ kammānam upacitānañ duk-
khavedaniyānam anītthām asātām vipākam paccanubha-
vissati ti ayāñ ettha Bhagavato adhippāyo.

Sulhakāmāni bhūtāni yo danñena vilim̄sati¹⁰
attano sulham esāño pecca¹¹ na labhate sulhan ti (Dhp.
v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam¹² kammam¹²
na karissanti ti ayāñ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ ⁴niruttāni, B. B.

⁴ ⁵neruttiyo, B. S.

⁵ ⁶orī, S.

⁶ yathā, B. S.

⁷ etāni^o, S.

⁸ ⁹cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B. B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa^o, S.

*Middhi¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī²
mahāvarāho va nivāpaputthīho³
punappunam gabbham upeti mando ti* (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaranena atṭiyitukāmā⁴ bhavissanti, te bhavissanti bhojane mattāññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁵ kusalesu dhammesu sagāravā ca sabrahmacārisu⁶ theresu navesu majjhimesu ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadanā⁷ pamādo maccuno padam
appamattā na miyyanti ye pamattā yathā matā ti*
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.

Ayam adhippāyo.

c) Tattha katamaññu nidānam?

Yathā so Dhanīyo gopālako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁸ puttīmā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁸ puttīmā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānenā evam nāyati: idha Bhagavā bāhirām pariggahamp upadhim⁹ āhā ti.

Yathā ca Māro pāpīmā Gijjhakūṭā pabbatā puthusilampātesi, Bhagavā āha: —

¹ middhi, B. B.

² °vuddho, B.

³ atṭi^o, B.; atṭa^o, B.

⁴ °nā, S.

⁵ brahma^o, B. B.

⁶ etam p^o, all MSS.

⁷ °hi ti, S.

⁸ °dhi, B. S.

Sace pi kevalam sabbam Gijjhakūtam calessasi¹
n'eva² sammāvīmuttānam³ buddhānam atthi iñjitan⁴ (S. I.,
p. 109).

* * *

Nabham phaleyya pañhavīni caleyya
sabbe 'va⁴ pāññā ula santaseyyuyū⁵
sallam pi ce urasi kampayeyyū⁶
upadhiṣu tāpam na karonti buddhā ti (S. I., p. 107).
Iminā vatthunā iminā nidānena evan̄ nāyati: idha Bhagavā kāyam upadhi⁷s aha ti.

Yathā cāha: —

Na tan̄ dalhaṇ⁸ bandhanam āhu dhīrā
yad⁹ āyasam¹⁰ dārujam pabbajañ ca
sārattarattā mañkūñdalesu
puttesu dāresu ca yā apekkhā¹¹ ti (S. I., p. 77).

Iminā vatthunā iminā nidānena evan̄ nāyati: idha Bhagavā bahiresu vatthūsu tañham aha ti.

Yathā cāha: —

Etam dalhaṇ⁸ bandhanam āhu dhīrā
ohārīnañ siñhilañ duppamūñcañ
etam pi chetvāna paribbajanti
anapekhino¹² kāmasukham pahāyā ti (S. I., p. 77).

Iminā vatthunā iminā nidānena evan̄ nāyati: idha Bhagavā bāhiravatthukāya tañhāya pahānam aha ti.

Yathā¹³ cāha¹⁴: —

Āturam asuciñ pūtiñ dugandhaṇ¹⁵ dehanissitam
paggharantam¹⁶ divārattim¹⁷ bālānañ abhinanditan ti (Cf.
Thag. v. 394; Dhp. A. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evan̄ nāyati: idha Bhagavā aijhattikavatthukāya tañhāya pahānam aha ti.

Yathā cāha: —

¹ olessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvi^o, B.; samādhi^o, S. ⁴ ca, S.

⁵ odhi, B. S. ⁶ B. puts dalham before na tam.

⁷ yam, S. ⁸ ay^o, S.

⁹ apekkhā, S. ¹⁰ opekkhino, S.

¹¹ om. B., S. ¹² oratti, B., S.

*Ucchinda¹ sineham attano
kumudaṇi sāradikam̄ va pāṇinā
santimaggam̄ eva brūhaya
nibbānam̄ Sugatena desitan ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evam̄ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānam̄ āhā ti.

Idampi nidānam̄.

d) Tattha katamo pubbāparasandhi?

Yathāhā²: —

*Kāmāndhā jālasacchannā taṇhāchadanachāditā
pamattabandhanābaddhā³ macchā va kumināmulhe
jarāmarañam̄⁴ anventi⁴ vaccho khīrapako⁵ va mātaran ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayam kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāhā⁶: —

*Ratto attham̄ na jānāti ratto dhammam̄ na passati
andhatamam̄⁷ tada hoti yan rāgo sahate naran ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sā yeva taṇhā abhilapitā.

Yañ cāha: —

Kāmāndhā jālasacchannā⁹ taṇhāchadanachāditā ti yañ cāha: —

Ratto attham̄ na jānāti ratto dhammam̄ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā.

Yan andhakāram ayam dukkhasamudayo, yā ca taṇhā ponoblavikā.

Yañcāha: kāmā ti ime kilesakāmā, yañ cāha: jālasacchannā⁹ ti tesam yeva kāmānam̄ payogena pariyuṭṭhānam dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanam̄ vuttā¹⁰.

Ye edisikā, te jarāmarañam anventi.

¹ ucchinna, B._{r.} ² yathā cāha, B._{r.} ³ onābandhā, all MSS.

⁴ om. S. ⁵ khīrapako, B. S. ⁶ yathā cāha, B._{r.} S.

⁷ andham ta^o, S. ⁸ pacchō, B._{r.} S.

⁹ pacchō, B._{r.} S. ¹⁰ vuttam, B.

Ayam Bhagavatā yathānikkhittagāthābalena¹ dassitā:
jarāmaraṇam anventi ti.

*Tassa papañcā² ḍhitī³ ca n'atthi
sandānaṃ⁴ palighāñ ca vitivatto
tan nittaphāñ munīñ carantāñ
na vijānāti saderako mi loko ti* (Ud. p. 77).

Papañcā nāma taṇhā diṭṭhimānā tadabhisamphatā ca samphārā. Ḍhitī⁴ nāma anusayā. Sandānaṃ⁵ nāma taṇhāya⁵ pariyyutthānam. Yāni chattiṇsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samphārā yā ca ḍhitī⁴ yam⁷ sandānaṃ⁸ ca yam⁷ palighāñ ca, yo etamp sabbam samatikkanto ayam vuccati nittapho iti.

Tattha pariyyutthānasamphārā: diṭṭhadhammadavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividham phalam deti: diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyyāye. Evam Bhagavā āha: —

Yam lobhapakatañ kammañ karoti kāyena vā vācāya vā manasā vā, tassa vipākam anubhoti diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyyāye ti.

Idam Bhagavato pubbaparena yujjati.

Tattha pariyyutthānam diṭṭhadhammadavedaniyam vā kammañ upapajjavedaniyam vā kammañ aparāpariyavedaniyam¹² vā¹³ kammañ.

Evam kammañ tidhā vipaccati: diṭṭhe¹¹ vā dhamme upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyyāye¹⁵.

Yathāhā: —

Yāñ ce bālo idha pāṇātipāti hoti | pe¹⁶ | micchādiṭṭhī hoti, tassa diṭṭhe¹⁷ vā¹⁷ dhamme vipākam paṭisamvedetī upapajje¹⁸ vā apare vā pariyyāye ti.

¹ °phalena, B., S. ² papañcaṭhō, S.; °dhiti, B.,

³ sandho, B., B., S.; sant, Com.

⁴ ḍhiō, B., ⁵ taṇhā, B.; S. adds ca. ⁶ °ca, S.

⁷ om. B., S. ⁸ sandhō, S. ⁹ °pariyāyave°, B.,

¹⁰ om. B., ¹¹ ditthe 'va, S.

¹² aparāpariyāya, B., B.; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammañ.

¹³ om. S. ¹⁴ °jjam, B., S. ¹⁵ aparāpariyāye, S.

¹⁶ pa, B.; la, B., ¹⁷ diṭṭhe 'va, B.,

¹⁸ °jjam, B.; °jja, S.

Idam Bhagavato pubbāparena yujjati.

Tattha pariyutṭhānam paṭisamkhānabalena pahātabbam, samkhārā dassanabalena, chattimsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evaṁ taṇhā pi tidhā pahiyyati: yā nittaṇhatā ayaṁ sa-upādisesā nibbānadhātu, bhedā kāyassa ayaṁ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yañ cāha Bhagavā²: —

Papañceti atitānāgata paccuppannañ cakkhuviññeyyam rūpañ ārabbhā ti³ yañ cāha Bhagavā: —

Atite Rādhā rūpe anapekho⁴ hoti⁵, anāgatam rūpañ mā⁶ abhinandi⁵, paccuppannassa⁶ rūpassa⁶ nibbidāya virāgāya nirodhāya cāgāya⁷ paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idam Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca samkhārū yā ca ātitūnāgata-paccuppannassa abhinandanā, idam ekattam⁸. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāpā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evaṁ suttene suttam samsandayitvā pubbāparena saddhi¹⁰ yojayitvā suttam niddittham bhavati¹¹.

2. So¹² cāyam¹³ pubbāparo sandhi catubbidho: attha-sandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: samkāsanā, pa-kāsanā, vivaraṇā, vibhajanā, uttānikammata¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padam, byañjanam, ākāro, nirutti, niddeso ti¹⁵.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyi¹⁵ jhāyati ca, na ca āpam nissāya jhāyati jhāyi jhāyati ca, na ca tejam nissāya jhāyati jhāyi jhāyati ca,

¹ sa°, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S. ³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhī°, B. B. ⁶ °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B. ⁸ ekattham, B. B. ⁹ om. B. B.

¹⁰ sandhi, B. B. ¹¹ Bhagavatā, B. S. ¹² yo, S.

¹³ °yam, B. ¹⁴ °kammañ tam, S.

¹⁵ jhāyi, B. S. throughout.

na ca vāyum¹ nissāya jhāyati jhāyi jhāyati ca | pe² | na
ca ākāsañcañcāyatanañ nissāya . . . na ca viññāpañcañya-
tanañ nissāya . . . na ca ākiñcaññāyatanañ nissāya . . .
na ca nevasaññānasaññāyatanañ nissāya . . . na ca imam
lokam nissāya na ca param lokam nissāya jhāyati jhāyi
jhāyati ca, yam idam ubhayam antarena dītt̄ham sutam
mutam viññātam pattam pariyesitam vitakkitam vicāritam
manasānuvicintitam⁴, tam pi na⁵ nissāya jhāyati jhāyi
jhāyati ca. Ayan sadevake loke samārake sabrahmake
sassamañabrahmāniyū pajāya sadevamanussūya anissitena
cittena na ñāyati jhāyanto (Cf. A. V, p. 324sq.). *

Yathā Māro pāpimā Godhikassa kulaputtassa viññānam
samavesanto na jānāti na passati (S. I, p. 120sqq.).

So hi papañcātito, tañhpahānena dītt̄hinissayo pi 'ssa
n'atthi.

Yathā ca Godhikassa, evam Vakkalissa⁶ (S. III, p.
119sqq.).

Sadevakena lokena samārakena sabrahmakena sass-
amañabrahmāniyū pajāya sadevamanussūya anissitacittā na
ñāyanti jhāyamānā.

Ayan desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissita-
cittā kusalapakkhena niddisitabbā. Nissitacittā sañkile-
senā⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā.
Nissitacittā samsārapavattiyā niddisitabbā. Anissitacittā
samsāranivattiyā niddisitabbā. Nissitacittā tañhpāya ca
avijjāya ca niddisitabbā. Anissitacittā samathena ca
vi-passanñya ca niddisitabbā. Nissitacittā ahirikena ca
anottappena ca niddisitabbā. Anissitacittā hiriñā ca
ottappena ca niddisitabbā. Nissitacittā asatiyā ca asam-
pajaññena ca niddisitabbā. Anissitacittā satiyā ca sam-
pajaññena ca niddisitabbā. Nissitacittā ayoniyū⁹ ca ayo-

¹ vāyam, S.

² pa, B.

³ vicaritam, B.

⁴ onucintitam, B.

⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B, nearly always written with ss.

⁸ kilesena, B.

⁹ oniso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā ko-sajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asampvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca sampvarena ca niddisitabbā. Nissitacittā³ abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nīvaraṇehi ca samyojaneyhi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiyā⁶ niddisitabbā. Nissitacittā ucchedadīṭhiyā ca sassatadīṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayamp niddesasandhi.

Tenāha ḥyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayam.

Ārabbhatha nikhamathā yuñjatha buddhasāsane
dhunātha Maccuno senam naṭgāram va kuñjaro ti (S. I.,
p. 157; Thag. v. 256).

Ārabbhatha nikhamathā ti viriyassa padaṭṭhānam. Yuñ-
jatha buddhasāsane ti samādhissa padaṭṭhānam. Dhunātha
Maccuno senam naṭgāram va kuñjaro ti paññāya padaṭṭhā-
nam.

Ārabbhatha nikhamathā ti viriyindriyassa padaṭṭhānam.
Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānam.
Dhunātha Maccuno senam naṭgāram va kuñjaro ti
paññindriyassa padaṭṭhānam.

¹ oniso, S. ² varanena, B. B. ³ S. omits this phrase.

⁴ B. S. transpose these words. ⁵ S. adds ca.

⁶ avijjāya virāgāpaññā, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānam¹ vā sattānam² yoge yuñjantānam vā² * ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.
So pamādo duvidho: tañhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāñena nivuto ñeyyaṭṭhānam na ppajānāti pañcakkhandhā uppādavayadhammā ti ayam avijjāmūlako. Yo tañhāmūlako so tividho: anuppannānam bhogānam uppādāya pariyesanto pamādañ ñapajjati, uppannānam bhogānam ārakkhanimittañ paribhoganimittañ ca pamādañ ñapajjati. Ayam loke catubbidho pamādo: eka-vidho avijjāya, tividho tañhāya.

Tattha avijjāya nāmakāyo padaṭṭhānam, tañhāya rūpa-kāyo padaṭṭhānam. Tam kissa hetu? Rūpisu bhavesu ajjhosānam, arūpisu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?
Tañhāya ca avijjāya ca.

Tattha tañhā dve upādānāni: kāmupādānañ ca silabbatupādānañ ca, avijjā dve upādānāni: diṭṭhpupādānañ ca attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idam dukkham, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkham⁵.

Tesam Bhagavā pariññāya ca⁶ pahānāya ca dhammam deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho tañhāmūlako pamādo anuppannānam bhogānam uppādāya pariyesati, uppannānam bhogānam ārakkhanañ ca karoti paribhoganimittañ ca.

Tassa sampaṭivedhena rakkhanā paṭisampharaṇā, ayam samatho.

So katham bhavati?

Yadā jānāti kāmānam assādañ ca assādato ādinavañ ca

¹ āy^o, B. B.,

² om. S.

³ °mūlikā, B.

⁴ °dāna^o, S.

⁵ dukkhā, S.

⁶ om. B. ⁷ °yam, S.

ādinavato nissarapañ ca nissaraṇato okārañ¹ ca saṃkilesañ
ca vodānañ ca nekkhamme² ca ānisamsam.

* Tattha yā vimapsā upaparikkhā, ayampi vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvisu³ dhammesu bhāvīyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvisu⁴
dhammesu pahinesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmaranaśokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkham⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānam⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikhamathā ti.

* Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evam⁹ pi taṇhānusaye anūhate¹⁰
nibbattati dukkham idam punappunaŋ (Dhp. v. 338).

Ayampi taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayampi avijjā, avijjāpaccā-
yā hi¹¹ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idam dukkham, cattāri upādānāni ayampi¹²
samudayo.

Pañcakkhandhā dukkham.

Tesampi Bhagavā pariññāya ca pahānāya ca dhammaŋ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo^o, B.

² nikhamme, S.; nikkhame, B. B.

³ dvesu, S.

⁴ dvesu, S.; om. B.

⁵ om. B.

⁶ dukkhā, S.

⁷ oñāñ ca, S.

⁸ anu^o, B. S.; 'nuhate, B.

⁹ ti, S.

¹⁰ om. B., S.

Yena taṭhānusayam samūhanati, ayam samatho, yena taṭhānusayassa paccayam avijjam vārayati¹, ayam vi-passanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam: rāgavirāgā cetovimutti, vi-passanāya phalam: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

Sabbapāpassa akaraṇam kusalass'³ ūpasampadā³ *
sacittapariyodapanam etam buddhāna⁴ sūsanān⁴ ti⁵ (Dhp.
v. 183).

Sabbapāpam nāma tīpi duccaritāni: kāyaduccaritam,
vaciduccaritam, manoduccaritam. Te dasa akusalakamma-pathā: pāpātipāto, adinnādānam, kāmesu micchācāro,
musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo,
abhijjhā, byāpādo, micchādiṭṭhi.

Tāni dve kammāni: cetanā cetasikāni ca.

Tattha yo ca pāpātipāto yā ca pisunā⁶ vācā⁶ yā ca
pharusā⁷ vācā⁷, idam dosasamuṭṭhānam⁸, yañ ca adinnā-
dānam yo ca kāmesu micchācāro yo ca musāvādo, idam
lobhasamuṭṭhānam⁸, yo samphappalāpo, idam mohasam-
uṭṭhānam⁸.

Imāni satta kāraṇāpi cetanākammāṇi.

Yā abhijjhā, ayam lobho akusalamūlam. Yo byāpādo,
ayam doso akusalamūlam. Yā micchādiṭṭhi, ayam micchā-
maggo.

Imāni tīpi kāraṇāni cetasikakammāṇi.

Tenāha: cetanākammāṇi cetasikakammāṇi ti.

Akusalamūlam payogam gacchantam catubbidham aga-
tim gacchatī: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B. S. ³ classassa upa^o, B. S.

⁴ onusāsa^o, S. ⁵ om. B. ⁶ onavācā, B.

⁷ osavācā, B. ⁸ osamudatṭh^o, S. ⁹ osikāp k^o, B. S.

Tattha yam chandā agatiñ gacchati, idam lobha-samuñthānam, yam dosā agatiñ gacchati, idam dosasamuñthānam, yam bhaya ca mohā ca agatiñ gacchati, idam mohasamuñthānam.

Tattha lobho asubhāya pahiyatti, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahiyatti, doso mettāya ca karunāya ca, moho muditāya pahānam abbhathām gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇam ti.

Sabbapāpam nāma atṭha micchattāni: micchādiñhi, micchāsañkappo, micchāvāca, micchākammanto, micchājivo, micchāvāyāmo, micchāsatī, micchāsāñadhi. Idam vuccati sabbapāpam.

Imesam atṭhanam micchattānam yā akiriyā akaraṇam anajjhācāro¹, idam vuccati sabbapāpassa akaraṇam.

Atṭhasu micchattesu pahinesu atṭha sammattāni sampajjanti.

Atṭhanam sammattānam yā kiriyā karaṇam sampādanam, ayam vuccati kusalassa upasampadā.

* Sacittapariyodapanāti atitassa maggassa bhāvanākiri-yam², tassa² sati². Citte pariyyodapite pañcakkhandā pariyodapitā bhavanti. Evam hi Bhagavā āha: —

Cetorisuddhatthām bhikkhave Tathāgate brahmacariyam vussatī ti.

Duvidhā³ pariyyodapanā: nīvaraṇapahānañ ca anusaya-samugghāto ca, dve ca⁴ pariyyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yam pañivedhenā pariyyodapeti, idam dukkham, yato pariyyodapeti, ayam samudayo, yena pariyyodapeti, ayam maggo, yam pariyyodapitam, ayam nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇam ti.

* *Dhammo have rakhhati dhammacāriñ⁵ chattam mahantam yatha⁶ vassakale*

¹ anācāro, S.

² °kiriyāssa sati, B.; °kiriyam dassati, S.

³ B. B. add hi.

⁴ om. B. ⁵ °ri, S. ⁶ yathā, B. S.

esānisaṇso dhamme suciṇhe

na duggatiñ gacchati dhammacārī ti (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca.
Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya
apāyā duggati, nibbānam vā upanidhāya sabbā upapattiyo
duggati³.

Tattha yā sañavarasile akhaṇḍakāritā, ayañ dhammo
suciṇno apāyehi rakkhati.

Evañ Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manissū ca.

Evañ ca Nālandāyām nigame Asibandhakaputto gāmaṇi
Bhagavantaṃ etad avoca: —

*Brahmaṇā bhante pacchābhūmakā kāmaṇḍaluκā⁴ sevāla-
mālikā⁵ udakorohakā aggiparicārakā. Te matam kālāṇ-
kataṇi uyyāpenti nāma saññāpenti nāma saggam nāma
okkamenti⁶. Bhagavā pana bhante pahoti tathā kātuṇi,
yathā salbo loko kāyassa bhedā parammaraṇā sugatiṇi
saggam lokam upapajjeyyā⁷ ti.*

Tena hi gāmaṇi tam yev' ettha paṭipucchissāmi, yathā
te khameyya tathā nañ⁸ byākareyyāsi. Tam kiñ maññasi
gāmaṇi? Idh' assa puriso pāṇātipati adinnādāyi kāmesu
micchācārī musāvādī pisunāvāco⁹ pharusavāco¹⁰ samphappā-
lāpi abhijjhālu byāpannacitto micchādītthiko. Tam enañ
mahājanakāyo samyamma samāgama āyāceyya thomeyya
pañjaliko anuparisakkeyya: ayañ puriso kāyassa bhedā
parammaraṇā sugatiṇi saggam lokam upapajjatū¹¹ ti. Tam
kiñ maññasi gāmaṇi? Api nu so puriso mahato janakā-
yassa āyācanahetu vā thomanahelu vā pañjalikam anupari-
sakkanahetu vā kāyassa bhedā parammaraṇā sugatiṇi saggam
lokam upapajjeyyā¹² ti?

No k'etam bhante.

Seyyathā pi gāmaṇi puriso mahatiṇi puthusilām gambhīre
udakarahade¹³ pakkhipeyya. Tam enañ mahājanakāyo

¹ deve vā manusse, S.

² om. B_r.

³ oti ti, B_r.

⁴ kā^o, B_r, S.

⁵ olakā, S.

⁶ omani, S.

⁷ upajjō, S.

⁸ nāvāco, S.

⁹ om. S.

¹⁰ uppajjō, S.

¹¹ udakadahe, B.

saṅgamma samāgamaṇa āyāceyya thomeyya pañjaliko anuparisakkeyya: ummijja¹ bho² puthusile uppilava³ bho² puthusile thalam uppilava² bho² puthusile ti. Tam kiṇ maññasi gāmaṇi? Api nu sā mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā ummijjeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No h'etaṇ bhante.

Evam eva kho gāmaṇi yo so puriso pāñātipāṭī | pe⁴ | micchādiṭṭhiko. Kīncāpi naṇi mahājanakāyo saṅgamma samāgamaṇa āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṇi puriso kāyassa bhedā parammaraṇā sugatiṇi saggam lokanī upapajjatū⁵ ti. Atha kho so puriso kāyassa bhedā parammaraṇā apāyaṇi duggatiṇi vinipātaṇi nirayaṇi upapajjeyya⁵. Tam kiṇ maññasi gāmaṇi? Idh'assa⁶ puriso pāñātipāṭā paṭivirato | pe⁷ | sammādiṭṭhiko. Tam enaṇi mahājanakāyo saṅgamma samāgamaṇa āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṇi puriso kāyassa bhedā parammaraṇā apāyaṇi duggatiṇi vinipātaṇi nirayaṇi upapajjatū⁵ ti. Tuṇi kiṇ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bhedā parammaraṇā apāyaṇi duggatiṇi vinipātaṇi nirayaṇi upapajjeyyā⁵ ti?

No h'etaṇ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṇi vā telakumbhaṇi vā gambhirāṇi udakarahadaṇi⁸ ogāhiṇvā bhinneyya, tatrāyassa⁹ sakkarā vā¹⁰ kathalā vā, sā adho gāmī assa. Yañ ca khvassa tatra¹¹ sappi vā telan vā, tam¹² uddhaṇi gāmī assa. Tam enaṇi mahājanakāyo saṅgamma samāgamaṇa āyāceyya thomeyya pañjaliko anuparisakkeyya: osida¹³ bho¹³ sappi tela saṃśida¹⁴ bho¹⁴ sappi tela¹⁵ avamgaccha¹² bho¹² sappi¹² telā¹² ti¹². Tam¹⁵ kiṇi maññasi gāmaṇi? Api nu

¹ °jjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla^o, B.

⁴ pa, B.

⁵ uppajj^o, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B.

⁹ tatra yassa, B. B.

¹⁰ om. B., S.

¹¹ tattha, B.

¹² om. S.

¹³ °dato, B.; °data, S.

¹⁴ °dato, S.

¹⁵ telā ti, S.

tam sappi telañi mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikāñi anuparisalkanahetu vā osideyya vā samśideyya vā avam¹ vā² gaccheyya ti?

No h'etam bhante.

Evaṁ eva klo gāmaṇi yo so³ puriso pānātipātā pativirato | pe⁴ | sammāditthihiko. Kiñcāpi nañ⁵ mahājanakāyo saṅgumma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya: ayam⁶ puriso kāyassa bhedā parammarañā apāyam duggatim vinipātāñ nirayañ upapajjatū ti. Atha klo so puriso kāyassa bhedā parammarañā sugatiñ saggañ lokam upapajjeyya (S. IV, p. 312 sqq.).

Iti dhammo suciñño apāyehi rakkhati.

Tattha yā maggassa tikkhatā adhimattatā, ayam dhammo * suciñño sabbāhi upapattihi rakkhati. Evaṁ Bhagavā ñha:—

*Tasmā rakkhitacittassa sammāsañkappagocaro⁷
sammāditthipurekkhāro ñatvāna udayalbbayan
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti
(Ud. p. 38).*

Tattha duggatīnam hetu: tañhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā⁸ khandhā⁹ idam dukkham, cattāri upādānāni samudayo⁹.

Pañcakkhandhā dukkham.

Tesam Bhagavā pariññāya ca pahānāya ca dhammam deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha tañhāya pañcindriyāni rūpini¹⁰ padaññānam, avijjāya manindriyam padatthānam.

Pañcindriyāni rūpini¹⁰ rakkhanto samādhim bhāvayati tañhāñ ca nigganñhāti. Manindriyam rakkhanto vipassanam bhāvayati avijjañ ca nigganñhāti.

Tañhāniggahena dve upādānāni pahiyyanti: kāmupādānañ ca silabbatupādānañ ca. Avijjāniggahena dve upādānāni pahiyyanti: ditthupādānañ ca attavādupādānañ ca.

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ tam, S.

⁶ B. S. add so.

⁷ ṭrā, S.

⁸ ṭnakkhandhā, S.

⁹ ayam sam°, B.

¹⁰ rūpini, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-pūrim gacchanti: samatho ca vipassanā ca.

Idampi vuccati brahmacariyan ti.

Tattha brahmacariyassa phalam cattāri sāmaññaphalāni: sotappattiphalam, sakadāgāmiphalam, anāgāmiphalam, arahattam¹ aggaphalam².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkham⁴ samudayo⁵ ca⁶, samatho ca vipassanā ca brahmacariyañ ca maggo, brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇa ca asamkhata dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yampi paṭivedhena rakkhati, idampi dukkham, yato rakkhati, ayampi samudayo, yena rakkhati, ayampi maggo, yampi⁷ rakkhati, ayam nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibbatti-hāro?

Dhammañ ca padaṭṭhānañ | bhumiñ cā ti.

Dve suttāni: vāsanābhāgiyañ ca nibbedhabhāgiyañ ca. Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve silāni: samvarasilañ ca pahānasilañ ca.

Tattha Bhagavā vāsanābhāgiyām suttām puññabhāgiyā⁷ paṭipadāya desayati.

* So samvarasile tħito tena brahmacariyena brahmacari bhavati.

¹ arahattaphalam, B.

² phalam, S.; B. puts agga^o before arahattam.

³ om. B.

⁴ dukkhasam^o, S.

⁵ om. B., S.

⁶ cariyapha^o, S.

⁷ om. S.

Tattha Bhagavā nibbedhabhāgiyam suttam phalabhāgiyā paṭipadāya desayati.

So pahānasile ṭhito tena brahmacariyena brahmacāri bhavati.

2. Tattha katamap vāsanābhāgiyam suttam?

Vāsanābhāgiyam nāma suttam: dānakathā, silakathā, saggakathā, kāmānam adinavo, nekkhamme¹ ānisampto ti.

3. Tattha katamap nibbedhabhāgiyam suttam?

Nibbedhabhāgiyam nāma suttam: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalam. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalam.

Imāni cattāri suttāni.

*

Imesamp catunnamp suttānam desanāya phalena silena brahmacariyena sabbato vicayena hārena vicinitvā yuttihārena yojayitabbā², yāvatikā yānassa³ bhūmi (Cf. p. 25). *

a) Tattha katame dhammā sādhāraṇā?

*

Dve dhammā sādhāraṇā: nāmasādhāraṇā vatthusādhāraṇā ca, yamp vā pana kiñci aññam pi evampjātiyam. Micchattaniyatānamp sattānam aniyatānañ ca sattānam dassanapahātabbā kilesā sādhāraṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādhāraṇā. Puthujjanassa anāgāmissa ca uddhamphāgiyā⁴ samyojanā sādhāraṇā. Yamp kiñci ariyasāvako lokiyam⁵ samāpattim samāpajjati, sabbā sā vitarāgehi⁶ sādhāraṇā. Sādhāraṇā⁷ hi⁸ dhammā evamp aññamaññāp paramparam sakamsakam visayam nātivattanti. Yo p'⁸ imehi dhammehi samannāgato, na so tam dhammam upātivattati.

Ime dhammā sādhāraṇā.

b) Tattha katame dhammā asādhāraṇā?

Yāva desanāmp upādāya gavesitabbā: sekhāsekha bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikhamme, S.; nikhamē, B.

² yojetō, S.

³ yānassa, S.

⁴ yānamp, S.

⁵ okamp, B.

⁶ avita°, B.; avigata°, B.

⁷ °nehi, S.

⁸ pi, B.

⁹ °nā, S.

¹⁰ S. puts ca before sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Atṭhamakassa anāgāmissa ca² uddhamphāgīyā samyojanā sādhāraṇā, dhammatā asādhāraṇā³. Sabbesam̄ sekhānaṃ nāmām̄ sādhāraṇam̄, dhammatā asādhāraṇā⁴. Sabbesam̄ paṭipannakānaṃ nūmām̄ sādhāraṇam̄, dhammatā asādhāraṇā. Sabbesam̄ sekhānaṃ sekhasilaṃ sādhāraṇam̄, dhammatā asādhāraṇā.

Evam visesānupassinā hinukkaṭṭhamajjhimam̄ upādāya gavesitabbam̄.

- * Dassanabhūmi niyāmāvakkantiyā padaṭṭhānam̄. Bhāvanābhūmi uttarikānam̄ phalānaṃ pattiyyā padaṭṭhānam̄. Dukkhā paṭipadā dandhābhīññā samathassa padaṭṭhānam̄. Sukhā paṭipadā khippabhiññā vipassanāya padaṭṭhānam̄. Dānamayam puññakiriyavatthu⁵ parato ghosassa sādhāraṇam̄ padaṭṭhānam̄. Silamayam puññakiriyavatthu cintāmayiyā paññāya sādhāraṇam̄ padaṭṭhānam̄. Bhāvanāmayam puññakiriyavatthu bhāvanāmayiyā paññāya sādhāraṇam̄ padaṭṭhānam̄. Dānamayam puññakiriyavatthu parato ca ghosassa sutamayiyā ca paññāya sādhāraṇam̄ padaṭṭhānam̄. Silamayam puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇam̄ padaṭṭhānam̄. Bhāvanāmayam puññakiriyavatthu bhāvanāmayiyā ca paññāya sammāditthiyā ca sādhāraṇam̄ padaṭṭhānam̄. Paṭirūpedesavāso vivekassa ca samādhissa ca⁶ sādhāraṇam̄ padaṭṭhānam̄. Sappurisūpanissayo⁷ tippañ ca aveccapasādānam̄ samathassa ca sādhāraṇam̄ padaṭṭhānam̄. Attasammāpānidhānam⁸ hiriyā ca vipassanāya ca sādhāraṇam̄ padaṭṭhānam̄. Akusalapariccāgo kusalavimapsāya ca samādhindriyassa ca sādhāraṇam̄ padaṭṭhānam̄. Dhammasvākkhātatā⁹ kusalamūlaropanāya ca phalasamūpattiyyā ca sādhāraṇam̄ padaṭṭhānam̄. Samghasuppaṭipannatā samghasutthutiyā sādhāraṇam̄ padaṭṭhānam̄. Satthu sampadā appasannānañ ca pasādāya pasannānañ ca bhiyyobhūvāya sādhāraṇam̄ padaṭṭhānam̄. Appaṭihatapātimokkhata dum-

¹ °pata, S. ² S. puts ca before sotū°

³ °kriyā°, B. throughout. ⁴ om. B.

⁵ °risassa nissayo, B.;

⁶ attha°, B.

⁷ °svākhā°, B.; °svākhyā°, B.; dhammāsvakkhāta, S.

mañkūnañ ca puggalānañ niggahāya pesalānañ ca puggalānañ phāsuvihārāya sādhāraṇam padaṭṭhānam.

Tenāha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhānan ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalakusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjīṇṇā bhavati, ye c'assa micchādiṭṭhippacayā uppajjeyyum aneke pāpakā akusalā dhammā, te¹ c'assa¹ nijjīṇṇā honti, sammādiṭṭhippacayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjīṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te c'assa nijjīṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evam sammāvācassa sammākammantassa sammā-ajivassa | pe³ | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanam nijjīṇṇam bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyum aneke pāpakā akusalā dhammā, te c'assa nijjīṇṇā honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipāta paṭiviratassa pāṇātipāto pahino hoti, adinnādānā paṭiviratassa adinnādānam pahinam hoti, brahmačārissa abrahmačariyam pahinam hoti, saccavādissa musāvādo pahino hoti, apisunavācassa pisunavācā pahinā hoti, sañhavācassa pharusavācā pahinā hoti, kalavādissa samphappalāpo pahino hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B.; om. B.

³ la, B.; B. in full.

⁴ ojjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahino hoti, sam-mādiṭṭhissa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyam atthaṅgikam maggam garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhi ca te bhavanto dhammaṇi garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānam pujjā ca pāsāpsū ca | pe³ |

Evaṃ sammāsaṃkappam sammāvācaṃ sammākamman-taṃ sammā-ājīvaṃ sammāvāyāmam sammāsatip sammā-samādhiṃ sammāvimuttiṃ⁴ sammāvimuttiñāpadassanañ ca te bhavanto dhammaṇi garahanti.

Tena hi ye micchāvimuttiñāpadassanañ, tesam⁵ bhavantānam pujjā ca pāsāpsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, nisevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikatabbā kāmā ti, kāmehi vera-mañi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasampkhāresu asubhānu-passino viharato subhasaññā pahiyyanti, dukkhānupassino viharato sukhasaññā pahiyyanti, aniccānupassino viharato niccasāññā pahiyyanti, anattānupassino viharato attasaññā pahiyyanti, yam yam⁷ vā pana dhammaṇi rocayati vā upa-gacchatī vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ ḍiṭṭhi, B._i. ² te, B._i. S.

³ pa, B._i; om. B.

⁴ om. B._i. ⁵ te, S. ⁶ om. B._i. S.

⁷ om. S. ⁸ svāssa, B.; svāyam, B._i.

⁹ olākusalaḍhamme, B. B._i. ¹⁰ ṣnā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūnī ti.

Yathā ekam² Bhagavā dhammam³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

*Āsū⁵ pihā ca abhinandanā ca
anekadhatūsu⁶ sarū patitthitū
aññānamālappabharā pajappitā
sabbā mayā⁷ byantikata samālakā⁸ ti* (Cf. p. 24).

Āsū nāma vuccati: yā bhavissassa atthassa āsisañ⁹, avassamp agamissati¹⁰ ti āsassa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataram vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti-paṭipālanā abhinandanā nāma. Piyaṃ vā nātip abhinandati piyaṃ vā dhammam¹⁵ abhinandati appaṭikulato vā abhinandati. Anekadhatū ti cakkhudhātu rūpadhātu cakkhuviññāpadhātu, sotadhātu saddadhātu sotaviññāpadhātu, ghanadhātu gandhadhātu ghānaviññāpadhātu, jivhādhātu rasadhātu jivhāviññāpadhātu, kāyadhātu phoṭhabbadhātu kāyaviññāpadhātu, manodhātu dhammadhātu manoviññāpadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhadhimuttā keci rasādhimuttā keci phoṭhabbadhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁶ domanassāni yāni ca cha nekkhammasitāni¹⁶ somanassāni, imāni catuvisa padāni taṇhpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemam dhammajjhosānan¹⁶ ti taṇhāya etaṃ vevacanam. Cittam man-

¹ onā, S.

² om. B.₁. S.

³ ekadhammam, B.₁. S.

⁴ niddissati, B.₁. S.

⁵ B. adds ca.

⁶ °tusu, S.

⁷ B. B. add bhavā.

⁸ °likā, B.₁. S.; °katā, B.

⁹ °asisanā, B. B.₁.

¹⁰ āstā sā, S.; āsasa, B.₁.

¹¹ upapō, B.₁.

¹² sā, S.

¹³ °mānakassa, B. S.

¹⁴ pihā sā, S.; pihāsa, B.₁.

¹⁵ nikkhama°, B.

¹⁶ dhamma-ajjh°, B.₁.

viññāṇan ti cittassa etam vevacanam. Manindriyam manodhātu manāyatanaṁ vijānanā ti manass' etam vevacanam. Paññindriyam paññābalam adhipaññā sikkhā¹ paññakkhan-dho dhammavicasambojjhaṅgo nāṇam² sammāditthi tiraṇā vipassanā dhamme-nāṇam atthe-nāṇam anvaye-nāṇam khaye-nāṇam anuppāde-nāṇam anaññātaññāssūmī-tindriyam³ aññindriyam aññātāvindriyam cakkhu⁴ vijā buddhi bhūri medhā āloko, yam vā pana⁵ kiñci aññam pi evam-jātiyam paññāya etam vevacanam.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyam, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanaṭṭhena paññā.

* Yathā ca⁸ buddhānussatiyam⁹ vuttam: —

Iti pi so Bhagavā arahañ sammūśambuddho vijjācarana-sampañno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānañ buddho Bhagarā.

Balanippattigato¹⁰ vesārajjapatto adhigatapatjisambhido catuyogavippahino agatigamanavitivatto uddhaṭasallo ni-rūlhavaṇo madditakanṭako¹¹ nibbāhitapariyutthāno¹² bandhanātito gandhavinivethāno ajjhāsayavitivatto¹³ bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭthesu dhammesu asampkhepagato bandhanātivatto¹⁴ ṭhapitasaṅgāmo abhikkantataro okkādharo¹⁵ ālokakaro pajjotakaro tamonudo rāpañjaho apari-mānavanño appameyyavanño asampkheyayavanño ābhāpkarō pabhaapkarō dharmobhāsapajjotakaro¹⁶ ca buddho¹⁷ bhagavanto ti¹⁸ buddhānussatiyā etam vevacanam.

Yathā ca dhammānussatiyam vuttam: —

¹ B. adds paññā.

² nāṇa, S.

³ anvaññata^o, S.

⁴ cakkhum, B.

⁵ B. adds yam.

⁶ paññi^o, S.

⁷ ādhi^o, B.

⁸ om. S.

⁹ oȳā, S. ¹⁰ phalanibbatti^o, S.

¹¹ ḍkanṭhako, S.

¹² nibbāvita^o, B.; nibbāpita^o, S.

¹³ ḍsayativatto, B.₁.

¹⁴ ḍnātivitivatto, B.

¹⁵ ḍhāro, B.₁.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.,

¹⁸ B. B. add ca.

Svākhāto¹ Bhagavatā dhammo sandīṭṭhiko akāliko ehi-passiko opanayiko² paccattāṇi veditabbo viññūhi³, yad idam madanimmadano piṇḍasariṇayo ālayasamugghāto vatṭupacchedo suññato atidullabho taṇḍhalikkhayo virāgo nirodho nibbānaṇi.

Asaṇikhatāṇi anantam anāsavaṇi ca⁴
saccaṇi ca pārāṇi nipuṇāṇi sududdasāṇi
ajajjaraṇi⁵ dhuvam apalokitaṇi ca⁶
anidassanāṇi⁷ nippapāṇīca santāṇi
Amataṇi paṇītaṇi⁸ sivaṇi ca khemāṇi
taṇḍhakkhayo accharīyaṇi ca abbhutāṇi
anitikāṇi⁹ 'nītikadhammam¹⁰ eva¹¹
nibbānāṇi etāṇi sugatena desitāṇi
Ajātāṇi abhūtāṇi anupaddavaṇi¹² ca¹³
akatāṇi¹⁴ asokaṇi ca atho visokaṇi
anupasaggāṇi¹⁵ 'nupasaggadhammāṇi¹⁶
nibbānāṇi etāṇi sugatena desitāṇi
Gambhīraṇi c'eva duppassāṇi uttarāṇi ca anuttaraṇi
asamāṇi appaṭisamaṇi jetṭhāṇi setṭhan ti vuccati
Leṇaṇi ca tāṇi arañāṇi anañganāṇi¹⁷
akācam etāṇi vimalan ti vuccati
dīpo sukhaṇi appamāṇāṇi patiṭṭhā
akiñcanāṇi appapañcan ti vuttan ti
dhammāṇussatiyā etāṇi vevacaṇāṇi.
Yathā ca saṃghāṇussatiyāṇi vuttāṇi: —

Supaṭipanno ujuṭaṭipanno nāyapaṭipanno sāmīcīpaṭi-panno, yad idam cuttāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato sāvakasāṇgho ñhuneyyo pāhuneyyo dakkhi-neyyo añjalikaraṇīyo anuttaraṇi puññakkhettaṇi lokassa¹⁸.

¹ svākhā^o, B.; svakkhyāto, B. ² °neyyiko, B. B._r.

³ B_r; adds ti. ⁴ om. B_r. S.

⁵ ajajjaraṇi tam, B.; ajjaran tam, B_r.

⁶ °lokiyāṇi, B.; °lokināṇi, B_r; ca not in MSS.

⁷ adassa^o, B.; B. B_r add vā. ⁸ all MSS. add ca.

⁹ anitatadho, B_r; anitika^o, S. ¹⁰ B. adds vā.

¹¹ athānuppadavaṇi, B. ¹² otaṇi ca, S.

¹³ anupa^o, B_r. S. ¹⁴ °gaṇāṇi, B. B_r.

¹⁵ °yā, B_r. S. ¹⁶ om. B_r.

Silasampanno samādhisampanno paññāsampanno vimutti-sampanno vimuttiñānadassanasampanno sattānam sāro sattānam manḍo sattānam uddhāro sattānam esikā: sattānam surabhi² pasūnam pujo³ devānañ ca manussānañ cā ti samghānussatiyā etam vevacanam.

Yathā ca silānussatiyam⁴ vuttam: —

Yāni tāni silāni akhaṇḍāni acchidḍāni asabalāni akammā-sāni ariyāni ariyakantāni bhājjissāni viññūpasatthāni⁵ aparāmatthāni⁶ samādhisavvattanikāni.

Alampākaro ca silām uttamañgo pasobhaṇatāya, nidhānañ ca silām sabbadosaggasamatikkamanaṭṭhena⁷, sippañ ca silām akkhaṇavedhitāya⁸, velā ca silām anatikkamanaṭṭhena, dhaññāñ ca silām dāliddopacchedanaṭṭhena⁹, adāso ca silām dhammavolakanatāya¹⁰, pāsādo ca silām volokanaṭṭhena, sabbabhūmānuparivatti ca silām amatapariyosānan ti silānussatiyā etam vevacanam.

Yathā ca cāgānussatiyam¹¹ vuttam: —

Yasmin samaye ariyasāvako agārañ ajjhāvasati mutta-cāgo payatapāni vossaggarato yācayogo dānasañvibhāgarato ti.

cāgānussatiyā etam vevacanam.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanāni bahūnī ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammam paññattihi¹³ vividhāhi¹³ de-seti¹⁴ ti.

¹ °ko, all MSS. exc. Com.

² om. B_r.

³ pujo, S.

⁴ °yā, S.

⁵ °pasattāni, B.; °passatthāni, B_r.

⁶ apara°, B_r. S.

⁷ sampadobhagga°, S.

⁸ akkhanā°, S.

⁹ dal°, S.

¹⁰ dhammam volo°, S.

¹¹ °yā, B_r. S.

¹² °kaccāyano, S.

¹³ paññattivi°, S.

¹⁴ °hi, S.

Yā pakatikathāya desanā, ayam¹ nikkhepapaññatti. Kā * ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā ūha: —

Idam dukkhan ti.

Ayam paññatti pañcannam khandhānam channam dhātūnam attharasannam dhātūnam dvādasannam āyatanañnam dasannam indriyānam nikkhepapaññatti.

Kabaliķare² ce blūkkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitīhitam tattha viññāṇam virūlham. Yattha patitīhitam viññāṇam virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha sāñkhārānam vuddhi. Yattha atthi sāñkhārānam vuddhi, atthi tattha āyati punabbhavābhinibbatti. Yatthi atthi āyati punabbhavābhinibbatti, atthi tattha āyati jātijarāmaraṇam. Yatthi atthi āyati jātijarāmaraṇam, sasokan tam blūkkhave sadaram³ sa-upāyāsan ti vadāmi. Phasse ce | pe⁴ | manosāncetanāya ce . . . viññāṇe ce blūkkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitīhitam tattha viññāṇam virūlham. Yattha patitīhitam viññāṇam virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha sāñkhārānam vuddhi. Yattha atthi sāñkhārānam vuddhi, atthi tattha āyati punabbhavābhinibbatti. Yattha atthi āyati jātijarāmaraṇam. Yattha atthi āyati jātijarāmaraṇam, sasokan tam blūkkhave sadaram⁵ sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).

Ayam pabhavapāññatti dukkhassa ca samudayassa ca.

Kabaliķare² ce blūkkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitīhitam tattha viññāṇam avirūlham. Yattha appatitīhitam viññāṇam avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha sāñkhārānam vuddhi. Yattha n'atthi sāñkhārānam vuddhi, n'atthi tattha āyati punabbhavābhinibbatti. Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi

¹ om. B., S.

² oļi^o, B.; olim^o, S.

³ sādaram, S.

⁴ pa, B.

⁵ saradam, S.

tattha āyati jātijarāmaranam. Yattha n'atthi āyati jātijarāmaranam, asokan tam bhikkhave adaram anupāyāsan ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāne ce bhikkhave⁴ ûhāre n'atthi rāgo n'atthi nandi n'atthi tañhā, appatitthitam tattha viññānam avirūlham. Yattha appatitthitam viññānam avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tuttha sañkhārānam vuddhi. Yattha n'atthi sañkhārānam vuddhi, n'atthi tattha āyati punabbhavābhinibbatti. Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi tattha āyati jātijarāmaranam. Yattha n'atthi āyati jātijarāmaranam, asokan tam bhikkhave adaram anupāyāsan ti vadāmi (S. II, p. 102 sq.).

Ayam pariññāpaññatti⁵ dukkhassa, pahānapaññatti⁶ samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

Samādhinī bhikkhave bhāvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtañ pajānāti. Kiñ⁶ ca⁶ yathābhūtañ pajānāti? Cakkhuñ⁷ aniccan ti yathābhūtañ pajānāti. Rūpa anicca⁸ ti yathābhūtañ pajānāti. Cakkhusampphasso anicco ti yathābhūtañ pajānāti. Yam p⁸ idam⁹ cakkhusampphassapaccayā uppajjati vedayitañ sukham¹⁰ vā dukkham¹⁰ vā adukkhamasukham¹¹ vā, tam pi aniccan ti yathābhūtañ pajānāti. Sotam | pe⁹ | ghānam . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtañ pajānāti. Dhammā anicca¹⁰ ti yathābhūtañ pajānāti. Manosamphasso anicco ti yathābhūtañ pajānāti. Yam p¹⁰ idam¹⁰ manosamphassapaccayā uppajjati¹² vedayitañ sukham¹⁰ vā dukkham¹⁰ vā adukkhamasukham¹¹ vā, tam pi aniccan ti yathābhūtañ pajānāti (Cf. S. IV, p. 80).

Ayam bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā, S.

⁵ pahānam p^o, S.

⁶ kiñci, B., S.

⁷ cakkhu, B., S.

⁸ idam, B.

⁹ pa, B. B.

¹⁰ idam, B.

¹¹ upapajjati, S.

*Rāpani Rādhe vikiratha viññamatha¹ viññhaṇsetha viki-
lanikanī karotha paññāya tañjhakkhayāya paṭipajjatha.
Tañjhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṇ. Ve-
danaṇ | pe² | saññaṇi sañkhāre viññānaṇ vikiratha
viññamatha¹ viññhaṇsetha vikilanikanī karotha paññāya
tañjhakkhayāya paṭipajjatha. Tañjhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṇ (Cf. S. III, p. 190).*

Ayam nirodhapaññatti nirodhassa, nibbidāpaññatti assū-
dassa, pariññapaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti
nirodhassa.

So³ idam dukkhan ti yathābhūtam pajānāti, ayam
dukkhasamudayo ti yathābhūtam pajānāti, ayam dukkha-
nirodho ti yathābhūtam pajānāti, ayam dukkhanirodha-
gāminipaṭipadā ti yathābhūtam pajānāti, ayam paṭivedha-
paññatti saccānam.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyāpaññatti sotāpattiphalassa.

So ime āsavā ti yathābhūtam pajānāti, ayam āsavasam-
udayo ti yathābhūtam pajānāti, ayam āsavanirodho ti
yathābhūtam pajānāti, ayam āsavanirodthagāminipaṭipadā
ti yathābhūtam pajānāti, ime āsavā asesam nirujjhanti ti
yathābhūtam pajānāti.

Ayam uppādapāññatti khaye-ñāṇassa, okāsapaññatti
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, ahaṭanāpaññatti⁴ āśāṭikānam⁵, *
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānam akusalānam dhammānam.

*Idam dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu caikkhun udapādi ñāṇam⁷ udapādi⁷ paññā udapādi
vijjā udapādi uloko udapādi. Ayam dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayam dukkhanirodho ti me bhikkhave
... Ayam dukkhanirodthagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B.

³ om. S.

⁴ āśāṭanipa^o, B.; asāṭanāpa^o, B.

⁵ asā^o, B. B.

⁶ °nikkāta^o, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkhum udapādi nānāpañ¹ udapādi² paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayañ desanāpaññatti saccānañ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātaññassāmi-tindriyassa, pavattanāpaññatti dhammadakkassa.

Tam khot pan' idam dukkhāpariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānāpañ² udapādi² paññā udapādi vijjā udapādi āloko udapādi. So khot panāyañ dukkhasamudayo pahātabbo ti me bhikkhave | pe³ | So khot panāyañ dukkhānirodho sacchikātabbo ti me bhikkhave | pe³ | Sā khot panāyañ dukkhānirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānāpaññatti paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayañ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa⁴.

Tam khot pan' idam dukkhāpariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānāpañ² udapādi paññā udapādi vijjā udapādi āloko udapādi.

So khot panāyañ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So khot panāyañ dukkhānirodho sacchikato ti me bhikkhave | pe⁵ | Sā khot panāyañ dukkhānirodhagāminipati-padā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi nānāpaññatti paññā udapādi vijjā udapādi āloko udapādi (Cf. S. V, p. 424sq).

Ayam bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammadakkassa.

*Tulam atulañ ca sambhavañ
bhavasāñkhāram avassajī⁶ muni
ajjhatarato samāhito*

abhida⁷ kavacam iv'attasambhavan ti (S. V, p. 263; A. IV, p. 312; Ud. p. 64).

¹ om. B.

² om. S. ³ pa, B. B.
⁵ pa, B.; la, B. ⁶ oji, all MSS. ⁷ abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhadhātu. Tulam atulañ ca sambhavan ti abhiññūpaññatti sabbadhammānañ, nikhepapaññatti dhammapaṭisambhidāya. Bhavasamkhāram avassaji munī ti pariccāga-paññatti samudayassa, pariññūpaññatti dukkhassa. Ajjhatarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, ḥitipaññatti¹ cittekaggatāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti³ sabbaññutāya, padālanāpaññatti avijjañḍakosñnam.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

*Yo dukkham adakkhi⁴ yato nidānan
kāmesu so jantu kathañ nameyya
kāmā hi loke saṅgo ti ñatvā
tesanī satimā vinayāya sikkhe ti*

(Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa paññūpaññatti ca. Yato nidānan ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathañ nameyyā ti vevacanapaññatti ca kāmatañhayā abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁸ paccattikato dassanapaññatti kāmānañ, kāmā hi aṅgārakāśupamā māpsapesupamā pā-vakakappā papāta-uragopamā ca. Tesam satimā ti apacayapaññatti pahānāya, nikhepapaññatti kāyagatāya⁹ satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavina-yassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogī¹⁰ kāmā saṅgo¹¹ ti pajānāti¹², so kāmānañ anuppādāya¹³ kusale dhamme upādayati¹⁴, so anuppannānañ kusalānañ dhammānañ uppādāya¹⁵ vāyamati.

¹ dhūti^o, B._i, S.

² odam, S.

³ sa-upā^o, S.

⁴ addakkhi, B._i, S.

⁵ om. B._i.

⁶ om. S.

⁷ abhinivesana^o, S.

⁸ otā, B._i, S.

⁹ ogi, B._i, S.

¹⁰ jā^o, B._i.

¹¹ anupā^o, B._i, S.

¹² uppā^o, S.; uppādayati, B.

¹³ upā^o, B._i.

Ayam vāyāmapaññatti appattassa pattiya, nikkhepa-paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppannānam kusalānam dhammānam ṛhitiyā² vāyamatī ti ayam appamādapaññatti bhāvanāya, nikkhepapaññatti viriyindriyassa, ārakkhapaññatti kusalānam dhammānam, ṛhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā:— Yo dukkham addakkhi yato nidānan ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārito
assiri⁴ viya khāyatī passato n'atthi kiñcanan ti* (Ud.
p. 79; cf. Dhp. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-sānam. Bhabbarūpos⁵ va dissati ti viparitapaññatti lokassa. Upadhibandhano bālo ti pabhavapaññatti pāpā-kānam icchāvacarānam, kiccapaññatti pariyuṭṭhānānam, balavapaññatti⁶ kilesānam, virūhanāpaññatti⁷ saṃkhārānam. Tamāsa parivārito ti desanāpaññatti avijjandhā-kārassa vevacanapaññatti ca. Assiri⁴ viya khāyatī ti dassanapaññatti⁸ dibbacakkhusa, nikkhepapaññatti paññācakkhusa. Passato n'atthi kiñcanan ti paṭivedha-paññatti sattānam. Rāgo kiñcanam doso kiñcanam moho kiñcanam.

Tenāha Bhagavā: — Mohasambandhano loko ti.

Atthi bhikkhave ajātam abhūtam akataṁ asaṃkhatam⁹. No ce tam bhikkhave abhavissa ajātaṁ abhūtaṁ akataṁ asaṃkhatam, na idha jātassa bhūtassa katassa saṃkhatassa nissaraṇayam paññāyetha. Yasmā ca kho bhikkhave atthi ajātaṁ abhūtaṁ akataṁ asaṃkhatam, tasmā jātassa bhūtassa katassa saṃkhatassa nissaranam paññāyatī ti (Ud. p. 80sq.).

¹ ottikā ca, B_r.

² dhi^o, B_r, S.

³ sabba^o, B. B_r.

⁴ assiri, S.; asiri, B_r.

⁵ sabba^o, all MSS. exc. Com.

⁶ bālap^o, S.

⁷ virūpānā^o, S.

⁸ dassanā^o, B_r.

⁹ oṭan ti, B_r.

No ce tam bhikkhave abhavissa ajātam abhūtam akatam asaṅkhatan ti desanapaññatti nibbānassa vevacanapaññatti ca. Na idha jätassa bhūtassa katassa saṅkhatassa¹ nissaraṇam paññāyethā ti vevacanapaññatti saṅkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asaṅkhatan ti vevacanapaññatti nibbānassa jotanapaññatti² ca. Tasmā jätassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyatī ti ayaṁ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti samsāro.

Tenāha Bhagavā: — No ce tam abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammam paññattihī vividhāhi desetī ti.

Niyutto paññatti-hāro.

§ 12. Otaranya-hāra.

Tattha katamo otaranya-hāro?

Yo ca paticcuppādo ti.

*Uddham adho sabbadhi vippamutto
ayam ahasmī³ ti⁴ anānupassī
evaṁ rimutto udatāri⁵ ogham
atiṇṇajñubhāpi apūnabhbhāvāyā ti* (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmadhātu. Sabbadhi vippamutto ti te-dhātuke ayaṁ asekhaṇimutti.

Tāni yeva asekhaṇī pañcindriyāni.

Ayaṁ indriyehi otaranya.

Tāni yeva asekhaṇī pañcindriyāni vijjā. Vijnappāda avijjānirodho, avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā salāyatanaṇirodho, salāyatanaṇirodhā phassanirodho, phassanirodhā vedanānirodho, vedanāni-

¹ om. S.

² jotasa^o, S.

³ °smīp, B.; āham asmin, S.

⁴ om. B.

⁵ °tari, B.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodha bhavanirodho, bhavanirodha jātimirodho, jātimirodha jarāmaraṇasokaparidevadukkhadomanassūpāyūsā nirojjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayamp paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhanī pañcindriyāni tīhi khandhehi saṃgahitāni: sīlakkhandhena samādhikkhandhena pañnakkhandhena¹.

Ayamp khandhehi otaraṇā.

Tāni yeva asekhanī pañcindriyāni saṃkhārapariyāpanānā. Ye saṃkhārā anāsavā no ca² bhavaṅgā, te saṃkhārā * dhammadhātusamgahitā.

Ayamp dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yam āyatanaṃ anāsavam no ca bhavaṅgam.

Ayamp āyatanehi otaraṇā.

* Ayam abasmī ti anānupassī ti ayam sakkāyadiṭṭhiyā samuggahato.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayamp indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāranirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayamp paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā pañnakkhandho.

Ayamp khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayam dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yam āyatanaṃ anāsavam no ca bhavaṅgam.

Ayamp āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ ogham atiṇṇapubbam apunabbhvāyā⁷.

¹ paññā°, B. ² ce, S. ³ aham asmin, S.

⁴ B. has pa instead of saṃkhāra° ⁵ em. B.

⁶ otari, B. ⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitanī anisitassa calitanī n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āyatigati na hoti, āyatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na kuraṇ² na ubhayamanturena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhū-nissayo³ ditṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayam tanhānissayo, yā⁴ sammūlhassa⁵ cetanā ayam ditṭhinissayo. Cetanā pana sam-khārā, samkhārapaccayā viññānam, viññārapaccayā nāma-rūpaṇi. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayam paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayam⁸ sukhā⁹ vedanā¹⁰, yā¹⁰ sammūlhassa¹⁰ vedanā ayam adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayam khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyam somanassindriyān ca. Adukkhamasukhā vedanā upekkhindriyam.

Ayam indriyehi otaraṇā.

Tāni yeva indriyāni samkhārapariyāpannāni. Ye samkhārā sāsavā bhavaṅgā, te samkhārā dhammadhatusaṅghaḥita.

Ayam dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yam aya-tanam sāsavam bhavaṅgam.

Ayam āyatanehi otaraṇā.

Anisitassa calitam n'atthi ti samathavasena vā taṇhāya anisito vipassanāvasena¹² vā ditṭhiyā anisito.

Yā vipassanā ayam vijjā. Vijjuppāda avijjānirodho. Avijjānirodhā samkhāranirodhō. Samkhāranirodhā viññā-nanirodhō. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² ṛaṇ ca, B.³ B. adds ca. ⁴ om. B.

⁵ mūlhassa, all MSS. exc. Com. ⁶ la, B.⁷ °do, S.

⁸ after sukhā, B.⁹ sukha^a, S.

¹⁰ sammu^b, B. B.¹¹ vedana^a, S.

¹² °nāya va^a, S.¹³ om. B._a.

Nettipakarapa.

Ayaṁ paṭiccasamuppādehi otaraṇā.

Sū yeva vipassanā paññakkhandho¹.

Ayaṁ khandhehi otaraṇā.

Sa yeva vipassanā dve indriyāni: viriyindriyān ca paññindriyān ca.

Ayaṁ indriyehi otaraṇā.

Sū yeva vipassanā saṃkhārapariyāpannā². Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusampaghitā.

Ayaṁ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṁ āyatanaṁ anāsavam no ca bhavaṅgam.

Ayaṁ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṁ kāyikām sukham ayam kāyikā³ passaddhi. Yaṁ cetasikām sukham ayam cetasikā⁴ passaddhi⁵. Passaddha-kāyo sukham vedayati. Sukhino cittam samādhiyati. Samāhito yathābhūtam pajānāti. Yathābhūtam pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasminn vimutt' amhi ti nānam hoti, klinājāti vusitam brahma-cariyam katam karaṇiyam nāparam itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rūgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṁ tiṭṭhatām caram⁶ paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkhaye * vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi⁷ n'atthi ti pi na⁸ upeti, nev' atthi no⁹ n'atthi ti pi na upeti. Atha kho gambhiro appameyyo asamkheyyo nibbuto ti yeva samkham¹⁰ gacchati khayā rāgassa¹¹ khayā dosassa khayā mohassa. Yāya vedanāya | pe¹² | yāya saññāya . . . yehi saṃkhārehi . . .¹³ yena viññāpena

¹ paññā^o, B.

² °paripannā, B.

³ kāyikā, S.; kāya, B. B.,

⁴ °oka pa^o, S.

⁵ caranaṁ, S.

⁶ S. adds ti pi.

⁷ om. S.

⁸ na, B.

⁹ samkhyam, S.

¹⁰ virāgassa, B.

¹¹ pa, B.; om. B.

¹² la, B.

Tathāgatam tiṭṭhantam¹ caramp paññāpayamāno paññāpeyya, tassa viññānassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasamkhaye vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhiro appameyyo asamkheyyo nibbuto ti yeva samkham³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasus bāhiresu āyatanesu. Na ubhayamantarenā⁵ ti phassasamuditesu⁶ dhammesu attānam na passati. Es' ev'anto dukkhassā ti paṭiccasamuppādo. So duvidho: lokyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccaya samkhārā⁹ yāva jarāmarapā, lokuttaro: silavato avippatisāro jāyati¹⁰ yāva nāparam itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitam anissitassa calitam n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpam
piyam paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesam piyam¹⁵ n'atthi kuhīñci loka
tasmā asokam virajam patthayāno
piyam na kayirātha¹⁶ kuhīñci loka ti (Ud. p. 92).*

*Ye keci sokā paridevitā vā
dukkhañ ca lokasmim¹² anekarūpam
piyam paṭicca ppabhavanti¹³ ete ti
ayam dukkhavedanā.*

*Piye asante na bhavanti ete ti
ayam sukhavedanā.*

¹ cintam tam, S. ² na, B._i. S. ³ samkhyam, S.

⁴ B_i adds ti. ⁵ cha, B. S. ⁶ oresu nā, S.

⁷ o samutthitesu, B_i. ⁸ o ko, B_i. S. ⁹ B_i adds la.

¹⁰ B_i adds pa. ¹¹ pa, B.; la, B_i. ¹² osmim, B_i. S.

¹³ bha°, B_i. S. ¹⁴ ese, S. ¹⁵ piyā, B_i.

¹⁶ kariy°, B. B_i throughout.

Vedanā vedanākkhandho.

Ayam khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jati, jatipaccayā jarāmarañam². Evamp sabbam.

Ayam paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyam somanassindriyā ca. Dukkhā vedanā dve indriyāni: dukkhindriyam domanassindriyā ca.

Ayam indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpaññāni. Ye saṃkhāra sāsavā bhavaṅgā, te saṃkhāra dhammadhātusamgaḥitā.

Ayam dhātuhi otaraṇā.

Sā dhammadhātu³ dhammāyatana-pariyāpannā. Yam ayatanam sāsavam bhavaṅgam.

Ayam āyatanehi otaraṇā.

Tasmā hi te sukhino vitasokā yesam piyam n'atthi kuhiñci loke tasmā asokam virajan patthayāno piyam na kayirātha kuhiñci loke ti idam taṇhāpahānam.

Taṇhānirodhā⁴ upādānanirodhō⁵, upādānanirodhā bhavanirodhō⁶. Evamp sabbam.

Ayam paṭiccasamuppādehi otaraṇā.

Tam yeva taṇhāpahānam samatho. So samatho dve indriyāni: satindriyam samādhindriyā ca.

Ayam indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayam khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhāra anāsavā no ca bhavaṅgā, te saṃkhāra dhammadhātusamgaḥitā.

Ayam dhātuhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yam ayatanam anāsavam no ca bhavaṅgam.

Ayam āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B_i adds pa.

³ dhātu, S.

⁴ °dho, S.

⁵ om. S.

⁶ B_i adds bhavanirodhā | la |

*Kāmaṇ kāmayamānassa tassa ce tam samijjhati
addhā pītimano hoti laddhā macco¹ yad² icchatī² (Jāt. IV,
Tassa ce kāmayānassa³ chandajātassa jantuno p. 172).
te kāmā parihāyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'māp visattikāp loke sato samativattati⁵ ti (S.N.vv.766–68).*

Tattha yā pītimanatā⁶ ayāp anunayo. Yādāha: sallaviddho va ruppati ti idam paṭighāp. Anunayāp paṭighāp ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpini⁷ āyatānāni padaṭṭhānam.

Ayāp īyatanehi otaraṇā.

Tāni yeva dasa rūpini⁸ āyatānāni⁹ rūpakāyo nāma sam-payutto. Tadubhayaṇ nāmarūpam¹⁰. Nāmarūpapaccayā salāyatānam, salāyatānapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā¹¹. Evāp sabbam.

Ayāp paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpam pañcakkhandho¹².

Ayāp khandhehi otaraṇā.

Tad eva nāmarūpam atṭhārasa dhātuyo.

Ayāp dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpini¹³ indriyāni, yo nāmakāyo imāni pañca arūpini¹⁴ indriyāni. Imāni⁹ dasa⁹ indriyāni⁹.

Ayāp indriyehi otaraṇā.

Tattha yādāha:

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'māp visattikāp loke sato samativattati⁵ ti
ayāp sa-upādisesū¹⁵ nibbānadhātu.*

Ayāp dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijaṇuppāda avijjānirodho, avijjānirodhā saṃkhāranirodho¹⁶. Evāp sabbam.

¹ maccho, S.

² yaccacchatī, S.

³ kāmayamānassa, S. ⁴ sabbo, all MSS. ⁵ oti (without ti), B.

⁶ omāntū, S. ⁷ rūpini, all MSS.

⁸ rūpini, B. S.; rūpāni, B. ⁹ om. B.

¹⁰ rūpo, S. ¹¹ B. adds pa. ¹² odhā, B.

¹³ rūpini, B. S.; rūpindrō, B. ¹⁴ arūpini, B. S.;

arūpindrō, B. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayam paṭiccasamuppādehi otaraṇā.
 Sā yeva vijjā paññakkhandho.
 Ayam khandhehi otaraṇā.
 Sā yeva vijjā dve indriyāni: viriyindriyam paññindriyañ ca.
 Ayam indriyehi otaraṇā.
 Sā yeva vijjā samkhārapariyāpannā. Ye samkhārā anā-savā no ca bhavaṅgā, te samkhārā dhammadhātusampaghitā.
 Ayam dhātūhi otaraṇā.
 Sā dhammadhātū dhammāyatana-pariyāpannā. Yam āyatanaṁ anāsavam no ca bhavaṅgam.
 Ayam āyatanehi otaraṇā.
 Tenāha Bhagavā: — Kāmam kāmayamānassā ti.
 Ettavatā paṭicca-indriyakhandhadhātū-āyatanañi samo-sarañotaraṇā¹ bhavanti. Evam paticca-indriyakhandhadhātū-āyatanañi otāretabbāni.
 Tenāha āyasmā Mahākaccāno: —
 Yo ca paṭiccuppādo ti.
 Niyutto otarano-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?
 Vissajjitamhi³ pañhe ti gāthā.
 Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchatī: —

*Ken' assu nivuto loko
 ken' assu na ppakāsati⁴
 kissābhilepanaŋ brūsi
 kiŋ⁵ su tassa mahabbayan ti? —
 Avijjāya nivuto loko (Ajitā ti Bhagavā)
 vivicchā pamādā na ppakāsati⁴
 jappābhilepanaŋ brūmi
 dulikham assa mahabbayan ti (S.N. V, 2, 1. 2 = v. 1032. 1033).*

Ken' assu nivuto loko ti pañhe Avijjāya nivuto leko ti * Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ otaraṇā, B._r, S. ² oṇa, B._r. ³ visa°, B. B._r, S.
⁴ pa°, B._r. ⁵ ki, B._r. ⁶ ārabbh°, B. throughout, B, mostly.

ppakāsatī ti pañhe Vivicchā pamādū na ppakāsatī ti Bhagavā padam sodheti no ca ārambhām. Kissībhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambhām. Kiñ¹ su¹ tassa mahabbhayān ti pañhe Dukkham assa mahabbhayān ti Bhagavā² padam² sodheti², suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhi⁴ sotā (icc āyasmā Ajito)

sotānam kiñ⁵ nivāraṇam

sotānam samvaram⁶ brūhi

kena sotā pithiyare⁶ ti? —

Yāni sotāni lokasmin⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram⁶ brūmi

paññāy⁸ ete pithiyare⁶ ti (vv. 3. 4 — vv. 1034. 1035).

Savanti sabbadhi sotā, sotānam kiñ⁵ nivāraṇam ti pañhe Yāni sotāni lokasmin⁷, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambhām. Sotānam samvaram brūhi, kena⁸ sotā pithiyare⁶ ti pañhe Sotānam samvaram brūmi, paññāy⁸ ete pithiyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmin¹⁰ ti.

Paññā c'eva sati¹¹ ca (icc āyasmā Ajito)

nāmarūpañ ca mārisa

etam me puṭṭho pabrūhi

kaṭṭh¹² etam uparujjhati ti? (v. 5 = v. 1036)

pañhe

Yam etam pucchasi pañhanam

Ajita tam vadāmi te

yattha nāmañ ca rūpañ ca

asesam¹² uparujjhati

vīññāpassa nirodhena

eth¹³ etam uparujjhati ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etam pucchasi pañhan ti.

¹ kim puttassa, S.; kissu, B. B.² om. B. ³ vasanti, B.

⁴ adhi, B. B.⁵ kin, B.; ki, B.⁶ pidh^o, B. B.

⁷ °smi, B. B.⁸ yena, S.⁹ ārambho, also B.

¹⁰ °smi, B.¹¹ °ti, all MSS.¹² om. S.

Yattha evampi suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho³ asuddho, na tāva so pañho vissajjito⁴ bhavati.

Tenāha āyasmā Mahākaccāno⁵: —
Vissajjitatmi⁶ pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhitthāna-hāra.

Tattha katamo adhitthāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya nidditthā ti.
Ye tattha nidditthā, tathā te⁷ dhārayitabbū.
Dukkhan ti ekattatā.

a) Tattha katamam dukkham?

Jāti dukkhā, jarā dukkhā, vyādhī dukkho, maraṇam dukkham, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampi p'iccham na labhati tam pi dukkham, sampittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānam dukkham.

Ayam vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyam tañhā ponobhavikā⁸ nandirāgasahagatā tatra tatrābhinandini, seyyathidam kāmatanhā bhavatañhā vibhavatañhā.

Ayam vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva tañhāya asesavirāganirodho cāgo patinissaggo mutti⁹ anālayo.

Ayam vemattatā.

Dukkhanirodhagāminipatipadā¹⁰ ti ekattatā.

¹ ārambho, B.

² visa^o, B.

³ visa^o, B. B.

⁴ kaccāyano, S.

⁵ ponobbha^o, B. B.

⁶ vimutti, B.

² visa^o, B.

⁴ kaccāyano, S.

⁵ om. B.

⁷ vimutti, B.

⁸ onī pati^o, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayam eva ariyo atṭhaṅgiko maggo, seyyathidam sammā-ditṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayam vemattatā.

Maggio ti ekattatā.

e) Tattha katamo maggo?

Nirayaṅgūmimago^x tiracchānayonigāmimaggo pittivisaya-gāmimago^y asurayonigāminiyo^z maggo, saggagāminiyo * maggo, manussagāmimago, nibbānagāmimago.

Ayam vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṅkhānirodho, appaṭisaṅkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makhanirodho^t, paṭū-sanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayam vemattatā.

Rūpan ti ekattatā.

g) Tattha katamamp rūpam?

Cātumahābhūtikamp^s rūpam. Catunnañ⁶ ca mahābhūtā-namp upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṅkhepena ca⁷ vitthārena ca.

bb) Kathamp vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhavīdhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhatum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhavīdhātum vitthā-reṇa parigaṇhāti?

^x °gāminī maggo, S.

^y petti^o, B., S.

^z asūra^o, B, also Com.

^t makkhā^o, S.

^s cātummahā^o, S.; catumahā^o, B.

⁶ catunnamp (*without ca*), B.

⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco mām-sam nahāru¹ aṭṭhi aṭṭhimiñjā² vakkam hadayaṁ yakanam kilomakam pihakam papphāsam antam antagupam udari-yam karisam matthake matthaluñgan ti.

Imehi visatiyā ākārehi paṭhavidhātum vitthārena parigaṇhātī.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhātī?

Atthi imasmim kāye pittam semham pubbo lohitam sedo medo assu vasta kheļo simghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhātī.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhātī?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḍayhati yena ca asitapitakhāyitasāyitam sammāpariṇāmam⁵ gacchatī⁶.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhātī.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhātī?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhātī.

Evarā imehi dvācattalisa�⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariyogāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā sampāraṭṭhānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭīm pavicinanto na kiñci gayhūpagam passeyya, yathā sivathikam¹⁰ pavicinanto na kiñci gayhūpagam passeyya, evam eva¹¹ imehi dvācattalisa�⁷ ākārehi evam

¹ nhāru, B. B.² ojamp, B. B.³ siṅgha°, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā°, B.⁶ ṭi ti, S.⁷ olisāya, B.; orisāya, S.

⁸ lakkhanto, all MSS.

⁹ before pariyo°, B.¹⁰ sivadhikam, B.¹¹ evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto²
pariyogāhanto parivimāṇasanto³ paccavekkhanto na kiñci
gayhūpagam passati kāyam vā kāyapadesam vā.

Tenāha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā
paṭhavīdhātu, nev' esāham⁵ n'etam mama n'eso 'ham⁶ asmi⁶
na m'eso attā ti. Evam etāpi yathābhūtaṃ sammāpaññāya⁷
datthabbam. Evam etam yathābhūtaṃ sammāpaññāya⁸
disvā pathavīdhātuyā nibbindati pathavīdhātuyā cittam virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā
āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu
yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā
vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāham¹² n'etam
mama n'¹³ eso¹³ 'ham asmi n m'eso attā ti. Evam etāpi
yathābhūtaṃ sammāpaññāya¹⁴ datthabbam. Evam etāpi
yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati
vāyodhātuyā cittam virājeti . . .

Ayam vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññānam dukkhasamudaye aññānam dukkanī-
rodhe aññānam dukkhanirodhagāminiyā paṭipadāya aññā-
nam pubbante aññānam aparante¹⁶ aññānam pubbantā-
parante aññānam idappaccayatāpaticcasamuppannesu¹⁷
dhammesu aññānam. Yam evarūpam aññānam adassanam
anabhisamayo ananubodho asambodho appaṭivedho asalla-
kkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ olakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so tam, B. ⁶ mahasmiṇ, B.

⁷ samma°, B. S.; samāp°, B. ⁸ samma°, B. S.

⁹ pa, B.; la, B. ¹⁰ om. B.

¹¹ pa, B.; om. B. ¹² nesātam, B..

¹³ no so, B. ¹⁴ samma°, all MSS.

¹⁵ samma°, B.; samp°, B. S. ¹⁶ parante, B..

¹⁷ idampa°, B. ¹⁸ °nam, S.; asamlakhaṇā, B.

¹⁹ °nam, S.; anupekkhanā, B.

²⁰ °nam, S.; apaccavekkhaṇā, B.

pekkaṇā¹ apaccakkhakammam dummejjham² bālyam³
asampajaññam moho pamoho sammoho⁴ avijjā avijjogho
* avijjāyogo avijjānusayo avijjāpariyuṭṭhānam avijjālaṅgi⁵-
moho akusalamūlam.

Ayam vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe nānam dukkhasamudaye nānam dukkhanirodhe
nānam dukkhanirodhagāminiyā paṭipadāya nānam pubbante
nānam aparante nānam pubbantāparante nānam idappac-
cayatāpaṭīccasamuppannesu dhammesu nānam. Ya evarūpā⁶
paññā⁷ pajānanā vicayo pavicayo dhammavicayo sallakkha-
nā⁸ upalakkhaṇā paccupalakkhaṇā pañciccam kosallam
* nepuññam vebhabyā cintā upaparikkhā⁹ bhūri medhā
parināyikā¹⁰ vipassanā sampajāññam patodo¹¹ paññindri-
yam paññābalam paññāsattham¹² paññāpāsādo paññā-āloko
paññā-obhāso paññāpajjoto paññāratanaṇam amoho dhamma-
vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggañ-
gam maggapariyāpannam.

Ayam vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-
āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹³.

Ayam vemattatā.

Jhāyi ti ekattatā.

l) Tattha katamo jhāyi?

Atthi sekho jhāyi, atthi asekho jhāyi, atthi¹⁴ nevasekho-
nāsekho¹⁵ jhāyi, ajāniyo jhāyi, assakhaṇūko jhāyi, ditthuttaro
jhāyi, taṇhuttaro jhāyi, paññuttaro jhāyi¹⁶.

¹ °nam, S.; °vekkhanam, B.; °vekkhanā, B.

² duminajjham, B. B.; dumajjhām, S.; dumējjham, Com.

³ bālam, B. ⁴ samoho, B. ⁵ °gi, S.

⁶ saññā, B. ⁷ samlo, B. ⁸ upariō, B.

⁹ °yakū, B. ¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattam, B. ¹² otti ti, B. ¹³ om. B.

¹⁴ sekhān°, B.; °sekhēn°, S. ¹⁵ oyī ti, S.

Ayam vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Sarano samādhi arano samādhi savero samādhi avero * samādhi sabyāpajjho¹ samādhi abyāpajjho² samādhi sappitiko³ samādhi nippitiko samādhi sāmiso samādhi nirāmiso samādhi sasamākhāro samādhi asamākhāro samādhi ekam-sabhaṇito samādhi ubhayamsabhaṇito³ samādhi ubhayato-bhaṇitabhāvano⁴ samādhi savitakkasaviciō samādhi avi-takkaviciōramatto samādhi avitakka-aviciō samādhi hāna-bhāgiyo samādhi thitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyos⁵ samādhi lokut-taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayam vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālhā⁸ paṭipadā⁹ nijjhāmā¹⁰ paṭipadā¹¹ majjhimā¹⁰ paṭi-padā¹⁰ akkhamā paṭipadā¹² khamā paṭipadā samāt¹¹ paṭipadā damā¹² paṭipadā dukkhā paṭipadā dandhabhiññā dukkhā paṭipadā khippabhiññā sukhā paṭipadā dandhabhiññā sukhā paṭipadā khippabhiññā ti.

Ayam vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṇṣaṇ nahāru¹³ aṭṭhi atthimiñjā¹⁴ vakkam hadayam yakanāṇ kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam pittam semham pubbo lohitam sedo medo assu vasā kheļo sim-ghāṇikā lasikā muttaṇ matthaluṅgan¹⁵ ti.

¹ °paccho, B.
² sappidhiko, B.

³ °yasavibhāvito, B.
⁴ °bhāvino, S.
⁵ °ko, S.

⁶ °dhi ti, B.
⁷ om. B.
⁸ °lhap°, B.
⁹ °map°, B.
¹⁰ °map°, B.
¹¹ °map°, B.
¹² °map°, B.
¹³ °map°, B.
¹⁴ °jamp, B.
¹⁵ °matta°, all MSS.

¹⁰ sammā, B.
¹¹ sammā, B.
¹² sammā, B.
¹³ nhāru, B.
¹⁴ nhāru, B.
¹⁵ matta, B.

Ayam rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittam phasso manasikāro ti.

Ayam nāmakāyo ti.

Ayam vemattatā.

Evamp yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattatam gacchati.

* Evamp sutte vā veyyākaraṇe vā gāthāyam³ vā pucchitenā vimāṇsītabbamp⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitam, ekattatāya vissajjayitabbamp⁷. Yadi vemattatāya pucchitam, vemattatāya vissajjayitabbamp⁷. Yadi sattādhiṭṭhānena pucchitam, sattādhiṭṭhānena vissajjayitabbamp⁷. Yadi dhammādhiṭṭhānena pucchitam, dhammādhiṭṭhānena vissajjayitabbamp⁷. Yathā yathā vā⁸ pana pucchitam, tathā tathā vissajjayitabbamp⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yamp dhammām janayanti ti.

Yo dhammo yamp dhammām janayati, tassa so parikkhāro.

2. Kimplakkhaṇo parikkhāro⁹?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimplakkhaṇo hetu, kimplakkhaṇo paccayo?

Asādhāraṇalakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo.

b) Yathā kiṃ bhave?

Yathā aṅkurassa⁹ nibbattiya bijamp asādhāraṇamp, paṭhavi

¹ māṇa^o, S. ² visadisala^o, S. ³ gāthāya, S.

⁴ vissajitatā, B. ⁵ om. S. ⁶ vā ti, S.

⁷ visa^o, B. B_i. ⁸ om. B_i. ⁹ aṅgurassa, B_i always.

āpo ca sādhārapā. Añkurassa hi pañhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṃśāro sahetu sapaccayo nibbatto². Vuttam * hi: avijjāpaccayū samkhārū, samkhārapaccayū viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimikassa⁶ avijjāpariyutthānassa hetubhūto paribrūhanāya bijaṅkuro viya samanantarahaletutāya. Yam pana yattha phalam⁷ nibbattati, idam⁸ tassa⁸ paramparamahetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantarahaletu paramparamahetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantarahaletu paramparamahetu ca.

Yathā vā pana thālakañ ca¹¹ vaṭṭi¹² ca¹¹ telañ ca¹³ dipassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakka thālakañ ca vaṭṭiñ¹⁵ ca telañ ca anaggikam dipetum dipassa¹⁶ paccayabhūtam. Dipo¹⁷ viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo¹⁸ paccayo, ajhattiko hetu, bāhiro paccayo, janako hetu, pariggahako paccayo, asādhārano hetu, sādhāraṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹, * patisandhi-attho punabbhavattho, sampalibodhattho pariyutthānatto, asamugghatatto anusayattho, asampaṭiveḍhattho avijjattho, apariññatatto viññāpassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B., ² nibbuto, S. ³ B. adds la.

⁴ makāya, B. ⁵ purimako, B. ⁶ makassa, B. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamah^o, B. S.

¹⁰ oṭuñ, S. ¹¹ B. adds paṭiñ ca.

¹² vaṭṭiñ, B.; vaṭṭi, S. ¹³ B. adds paṭicca.

¹⁴ dipakassa, S.; pādipassa, B. B. ¹⁵ vaṭṭi, B.; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padipo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalam, yattha phalam
tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo,
yattha punabbhavo tattha palibodho, yattha palibodho
tattha pariyutṭhānam, yattha pariyutṭhānam tattha asam-
ugghāto, yattha asamugghāto tattha anusayo, yattha
anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha
avijjā, yattha avijjā tattha sāsavām viññānam apariññātam,
yattha sāsavām viññānam apariññātam tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhik-
khandho paññakkhandhassa¹ paccayo, paññakkhandho²
vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñā-
pañadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya
paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati
cakkhuviññānam.

Tattha cakkhu adhipateyyapaccayatāya³ paccayo, rūpā
ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānassa paccayo sabhāvo hetu, viññānam³
nāmarūpassa paccayo sabhāvo hetu, nāmarūpam salāya-
tanassa paccayo sabhāvo hetu, salāyatanaṁ phassassa
paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo
hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādā-
nassa paccayo sabhāvo hetu, upādānam bhavassa paccayo
sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti
jarāmarañassa paccayo sabhāvo hetu, jarāmarañam sokassa
paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo
hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkham
domanassassa paccayo sabhāvo hetu, domanassam upāyā-
sassa paccayo sabhāvo hetu.

Evamp yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yamp dhammam janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā, B.

² adhi, B.

⁴ kaccāyano, S.

³ S. omits this phrase.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yamp-mūlā | ye c'ekatthā pakasitā muninā¹ ti.

Ekaśminī padaṭṭhāne yattakāni padaṭṭhānāni otaranti,
sabbāni tāni samāropayitabbāni. Yathā āvattē² hāre bahu-
kāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānam, vevacanam, *
bhāvanā, pahānam iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass⁵ akaraṇam kusalass⁶ ūpasamya dā⁶
sacittapariyodapanam etam buddhāna sūsanān ti* (Dhp.
v. 183).

Tassa kim padaṭṭhānam?

Tīpi sucaritāni: kūyasucaritam, vacisucaritam, manusu-
caritam.

Idam padaṭṭhānam.

Tattha yamp kāyikāñ ca vācasikañ ca sucaritam, ayan
silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca,
ayamp samādhikkhandho. Yā sammādiṭṭhi, ayamp paññā-
kkhandho⁷.

Idam padaṭṭhānam.

Tattha silakkhandho ca⁸ samādhikkhandho ca samatho,
paññakkhandho⁹ vipassanā.

Idam padaṭṭhānam.

Tattha samathassa phalam⁹ rāgavirāgā¹⁰ cetovimutti¹⁰,
vipassanāya phalam⁹ avijjāvirāgā paññāvimutti.

Idam padaṭṭhānam.

Vanam vanathassa padaṭṭhānam, kiñ ca vanam ko ca
vanatho¹¹?

Vanam nāma pañca kāmaguṇā, tañhā vanatho¹².

Idam padaṭṭhānam.

¹ om. B. S.

² āvattē, B.; bhāvatte, S.

³ padaṭṭhāni, B. S.

⁴ °ti ti, B. B.,

⁵ °passa, all MSS.

⁶ °lassa upa°, B.; S.

⁷ paññā°, B.

⁸ om. S. ⁹ balam, S.

¹⁰ °virāga°, B.

¹¹ vanapatho, B.

¹² vanappato, B.

Nettipakarana.

Vanaṁ nāma nimittaggāho itthī ti vā puriso ti vā, vanatho nāma tesam̄ tesam̄¹ aṅgapaccaṅgūnam̄ anubyañjanaggāho: aho cakkhum̄ aho sotam̄ aho ghānam̄ aho jivhā aho kāyo iti.

Idam̄ padatṭhānam̄.

Vanaṁ nāma cha ajjhattikabahirāni āyatanāni apariññātāni. Yamp̄ tadubhayam̄ paṭicca uppajjati samyojanam̄, ayamp̄ vanatho.

Idam̄ padatṭhānam̄.

Vanaṁ nāma anusayo, vanatho nāma pariyuṭṭhānam̄.

Idam̄ padatṭhānam̄.

Tenāha Bhagavā: —

Chetvā vānañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayam̄ padatṭhānenā samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam̄, avijjāvirāgā paññāvimutti asekphalam̄.

Idam̄ vevacanam̄.

Rāgavirāgā² cetovimutti anāgāmiphalam̄, avijjāvirāgā paññāvimutti aggaphalam̄ arahattam̄.

Idam̄ vevacanam̄.

Rāgavirāgā³ cetovimutti kāmadhātusamatikkamanam̄, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam̄⁴.

Idam̄ vevacanam̄.

Paññindriyam̄ paññābalam̄⁵ adhipaññā sikkhā paññākhandho⁶ dhammavicasambojjhañgo upekkhāsambojjhañgo nānam̄ sammāditthi tiranā santiranā hiri vipassanā dhamme-nānam̄ (Cf. p. 54).

Sabbamp̄ idam̄ vevacanam̄.

Ayamp̄ vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvañ bhikkhu kāye kāyānupassī viharāhi⁷ atāpi sampajāno satimā vineyya loke abhijjhādomanassam̄ (Of. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B., S. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalam̄, B., ⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpi ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādo-manassan ti samādhindhriyam.

Evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchanti.

Kena kārapena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā¹ bhāvanāpāripūrim gacchanti. Catūsu sammappadhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripūrim gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūrim gacchanti. Evaṃ sabbe.

Kena kārapena?

Sabbe hi bodhaṅgamā³ dhammā⁴ bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūrim gacchanti (Cf. p. 31).

Ayam bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassi viharanto asubhe subhan ti vipallāsam pajahati. Kabaļikārō⁵ c'assa āhāro pariññam gacchati. Kāmupādānena ca⁶ anupādāno bhavati. Kāmayogena ca visamyutto bhavati⁷. Abhijjhākāyagandhena ca⁸ vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghañ ca uttiṇṇo⁹ bhavati. Rāgasallena ca visallo bhavati. Rūpu-pikā c'assa viññānatthiti¹⁰ pariññam gacchati. Rūpadhā-tuyam¹¹ c'assa rāgo pahino bhavati. Na ca¹² chandāgatim¹³ gacchati.

Vedanāsu vedanānupassi viharanto dukkhe sukhan ti vipallāsam pajahati. Phasso c'assa āhāro pariññam gacchati. Bhavupādānena ca anupādāno bhavati. Bhava-yogena ca⁵ visamyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭhō, B._i. ² bojihō, S. ³ om. S.

⁴ kabaliṇkō, S. ⁵ om. B._i. ⁶ hoti, B._i.

⁷ om. B._i. S. ⁸ utiṇṇo, B._i throughout.

⁹ odlhiti, B._i. ¹⁰ otuyā, B._i.

¹¹ chandā āgō, B.; chandā agō, S. ¹² vippayutto, B._i. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññānatthiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahino bhavati. Na ca³ dosāgatim⁴ gacchati.

Citte cittānupassi viharanto anicce niccan ti vipallāsām pajahati. Viññānam c'assa āhāro pariññam gacchati. Dīṭṭhpādānena ca anupādāno bhavati. Dīṭṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsaṅkāyagandhena⁶ ca vippayujjati. Dīṭṭhāsavena ca anāsavo bhavati. Dīṭṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca⁷ visallo bhavati. Saññupikā c'assa viññānatthiti⁸ pariññam gacchati. Saññādhātuyam c'assa rāgo pahino bhavati. Na ca bhayāgatim⁹ gacchati.

Dhammesu dhammānupassi viharanto anattani¹⁰ attā ti vipallāsām pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹¹ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mōhasallena ca visallo bhavati. Samkhārupikā¹² c'assa viññānatthiti pariññam gacchati. Samkhāradhātuyam¹³ c'assa rāgo pahino bhavati. Na ca mohāgatim¹⁴ gacchati.

Ayam pahānena samāropanā.

Tenāha ḥāyasmā Mahākaccāno¹⁵: —

Ye dhammā yan-mūlā | ye c'¹⁶ ekathā¹⁷ pakāsita muninā te samaropayitabbā¹⁸ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Nītīthito ca hāravibhaṅgo.

¹ °dīṭṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā āg°, B.; dosā ag°, S.

⁵ vippayutto, B.

⁶ parāmāsa°, S.

⁷ °dīṭṭhi ti, B.

⁸ bhaya° ag°, B., S.

⁹ anattaniye, B.

¹⁰ attha°, B., S.

¹¹ °rupekkhā, B.

¹² otuyā, B., S.

¹³ mohā ag°, B., S.

¹⁴ om. B., S.

¹⁵ ca katthā, B.

¹⁶ samā°, B., S.

B.

Hārasampāta.

*

§ 1. Desanā-hārasampāta.

Soñasa hārū pañhamāñ | disalocanena¹ disā viloketvā
sañkhipiya aúkusena hi | nayehi tihī² niddise³ suttan ti
vuttā.

Tassā niddeso kuhim datthabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādiṭṭhihatena ca

thīnamiddhābhībhūtena vasañ Mārassa gacchatī ti (Cf.
Ud. p. 38).

Arakkhitena cittēti kiñ desayati?

Pamādam. Tam Maccuno padam.

Micchādiṭṭhihatena cā ti micchādiṭṭhihatanp nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiplakkhaño?

Viparitāgāhalakkhaño vipallāso.

So kiñ vipallāsayati?

Tayo dhamme: saññām, cittām, diṭṭhim iti.

*

So kuhim vipallāsayati?

Catūsu attabhāvavatthū.

Rūpām attato samanupassati rūpavantam vā attānam
attani vā rūpām rūpasmiñ vā attānam. Evam vedanām⁵
| pe⁶ | saññām sañkhāre viññānam attato samanupassati
viññāpavantam vā attānam attani vā viññānam viññā-
nasmīm vā attānam.

Tattha rūpām pathamām vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyam vipallāsavatthu: dukkhe sukhān ti,
saññā sañkhārā ca tatiyam vipallāsavatthu⁷: anattani attā
ti, viññānam catutthamām vipallāsavatthu⁸: anicce niccan ti.

¹ disā, B. S. Com.

² tihī, B. S.

³ niddese, all MSS. exc. Com.

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

* Dve dhammā cittassa saṃklesā: taṇhā ca avijjā ca.
Taṇhānivutam cittam dvihi vipallāsehi vipallāsiyati:
asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutam cittam
dvihi vipallāsehi vipallāsiyati:anicce niccan ti anattani¹
attā ti.

Tattha yo diṭṭhivipallāso, so² atitam rūpam attato sam-
anupassati, atitam vedanam | pe³ | atitam saññam atite
saṃkhāre atitam viññānam attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpam abhinan-
dati anāgataṃ vedanam | pe⁵ | anāgataṃ saññam anāgate⁶
saṃkhāre anāgataṃ viññānam abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.
Tāhi visujjhantam cittam visujjhati.

Tesam avijjānivaranānam taṇhāsamyojanānam pubbā⁶
koṭī⁶ na paññāyati. Sandhāvantānam saṃsarantānam sa-
kim nirayam sakim tiracchānayonip sakim pettivisayam
sakim asurakāyam sakim deve sakim manusse⁷.

Thinamiddhābhībhūtenā ti thinam nāma yā cittassa
akallatā akammaniyatā, middham nāma yam kāyassa
linattam. Vasam Mārassa gacchatī ti kilesamarassa
ca sattamārassa⁸ ca vasam gacchatī.

So hi nivuto samsārābhīmukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkham samu-
dayo ca.

Tesam Bhagavā pariññāya ca pahānāya ca dhammam
deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca parijānāti yena ca pajahati, ayam maggo. Yam
taṇhāya avijjāya⁹ ca pahānam, ayam nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhitena cittēnā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ oniye, S. ² om. S. ³ pa, B.; la, B. ⁴ om. B.

⁵ pa, B.; la, B.; om. S.; B_i continues: saṃkhāre vi^o abhi^o

⁶ pubba^o, B. B_i. ⁷ manuse, B_i. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B_i. S. ¹¹ hāro s^o, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha tañhā duvidhā: kusalā pi akusalā pi. *

Akusalā samsāragāminī, kusalā apacayagāminī pahāna-tañhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yam mānañ nissāya mānañ pajahati, ayam māno kusalo. Yo pana māno dukkhāñ nibbattayati, ayam māno akusalo.

Tattha yam³ nekkhamasitañ domanassitañ 'kudassu⁴ nā-māhamp⁵ tam āyatanañ sacchikatvā upasampajja viharissañ, yam ariyā santamp⁶ āyatanañ sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati piñha pihāpaccaya⁸ domanassam, ayam tañhā kusalā. Rāgavirāga⁹ cetovimutti¹⁰, tadā-rammañā kusalā. Avijjāvirāga¹¹ paññūvimutti.

Tassā ko pavicayo?

Atṭhamaggagāñi: sammādiñhi sammāsañkappo sammā-vācā sammākammanto sammā-ājivo sammāvāyāmo sammā-sati sammāsamādhi¹².

So kattha datṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne atṭhañgasamannāgatañ cittam bhāvayati: parisuddham pariyoñātam anañganam vigatūpakkilesam mudu¹³ kammaniyam thitam¹⁴ āneñjapattam¹⁵. So tattha atṭhavidham adhi-gacchati: cha-abhiññā dve ca visese. Tam cittam yato parisuddham tato pariyoñātam, yato pariyoñātam tato anañganam¹⁶, yato anañganam¹⁷ tato vigatūpakkilesam, yato vigatūpakkilesam tato mudu¹⁸, yato mudu¹⁹ tato kammaniyam, yato kammaniyam tato thitam²⁰, yato thitam²¹ tato āneñjapattam²².

¹ vicaya, B.² B, adds ca.

³ om. S. ⁴ kudāsu, B. B₁; kudāssu, Com.

⁵ nāma tam, S. ⁶ sannam, B.

⁷ oti (without ti), B.⁸ piñha^o, B.

⁹ virāga^o, S. ¹⁰ odhī ti, S.

¹¹ mudum, B. S. ¹² dhitam, B.

¹³ ānañja^o, S.; anañca^o, B. ¹⁴ onam, S.

¹⁵ mudum, S. ¹⁶ nitthitam, S.

¹⁷ ānañja^o, S.; anañca^o, B.

Tattha aṅganā¹ ca upakkilesā ca, tadubhayam taṇḍhū-pakkho, yā ca iñjanā yā ca cittassa atṭhitī², ayam diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyam domanassindriyam sukhindriyam somanassindriyān ca catutthajjhāne nirujjhanti. Tassa upekkhindriyam avasiṭṭham bhavati. So uparimampi samāpattiṃ santato manasikaroti. Tassa upari-* māpi samāpattiṃ santato manasikaroto catutthajjhāne olārikā³ saññā saṇṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā⁵ nānattasaññānam amanasikārā anantam ākāsam iti ākāsaññācāyatana samāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokūro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatham gacchati.

Evaṃ samādhi. Tassa samāhitassa obhāso antaradhbāyati dassanañ ca rūpānam.

So samādhi chaṭṭaṅgasamannāgato paccavekkhitabbo: anabhijjhāsaṅhagataṃ me mānasam sabbaloke, abyāpannam me cittam sabbasattesu, āraddham me viriyam paggahitam, passaddho me kāyo asāraddho, samāhitam me cittam avikkhittam, upaṭṭhitā me sati⁶ asaṃmuṭṭhā⁷.

Tattha yañ ca anabhijjhāsaṅhagataṃ mānasam sabbaloke yañ ca abyāpannam cittam sabbasattesu yañ ca āraddham viriyam paggahitam yañ ca samāhitam cittam avikkhittam ayam samatho, yo passaddho kāyo asāraddho ayam samādhiparikkhāro, yā upaṭṭhitā sati asaṃmuṭṭhā⁸ ayam vipassanā.

* So samādhi pañcavidhena⁹ veditabbo.

Ayañ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva nāṇadassanam paccupaṭṭhitam bhavati¹⁰. Ayañ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva nāṇadassanam¹¹ paccupaṭṭhitam bhavati. Ayañ samādhi ariyo nirāmiso ti. Iti

¹ oñā, S. ² atṭhitī, B.

³ olārika^o, B.; olāri, S. ⁴ saṇṭhāti, B.

⁵ atthag^o, S. ⁶ B; adds hoti.

⁷ asaṃmuṭṭhā, B., S. ⁸ asamu^o, B.; appamuṭṭhā, S.

⁹ vividhena, B. ¹⁰ om. S. ¹¹ viññūñā^o, S.

'ssa paccattam eva nāñadassanam paccupaṭṭhitam bhavati. Ayam samādhi akāpurisasevito ti. Iti 'ssa paccattam eva nāñadassanam paccupaṭṭhitam bhavati. Ayam samādhi santo c'eva pañito ca patipassaddhiladdho¹ ca² ekodibhā-vādhigato ca² na sasampkhāraniggayha³-vārivāvaṭo⁴ cū ti. * Iti 'ssa paccattam eva nāñadassanam paccupaṭṭhitam bhavati. Taṁ kho pan's imam⁵ samādhiṁ sato samāpajjāmi sato vuṭṭhalāmī ti. Iti 'ssa paccattam eva nāñadassanam paccupaṭṭhitam bhavati.

Tattha yo ca samādhi paccuppannasukho⁶ yo ca samādhi āyatisukhavipāko ayam samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito⁷ yo ca samādhi santo c'eva pañito ca patipassaddhiladdho ca ekodibhā-vādhigato ca na sasampkhāraniggayha⁸-vārivāvaṭo ca² yañ cāham tam kho pan's imam⁵ samādhiṁ sato samāpajjāmi sato vuṭṭhalāmī ti ayañ vipassanā.

So samādhi pañcavidhena veditabho: pītipharanatā, * sukhapharanatā, cetopharanatā, ālokapharanatā, paccavekkhanānimittam.

Tattha yo ca pītipharanō yo ca sukhapharanō yo ca cetopharanō ayam samatho, yo ca ālokapharanō yañ ca paccavekkhanānimittam ayam vipassanā.

Dasa kasiṇāyatatanāni: paṭhavikasiṇam, āpokasiṇam, tejo-kasiṇam, vāyokasiṇam, nilakasiṇam, pītakasiṇam, lohitakasiṇam, odātakasiṇam, ākāsakasiṇam, viññānakasiṇam.

Tattha yañ ca paṭhavikasiṇam yañ ca āpokasiṇam, evam sabbam, yañ ca odātakasiṇam, imāni atṭha kasiṇāni samatho, yañ ca ākāsakasiṇam yañ ca viññānakasiṇam, ayam vipassanā.

Evam sabbo ariyo⁹ maggo¹⁰.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabho¹¹.

¹ "passaddha", B. B.

² om. B.

³ saṅkhāra, B.; ca sampañkha, S.

⁴ oto, B. S.

⁵ pañitam, B.

⁶ sampanna, S.

⁷ S. continues: pe | yañ cāham.

⁸ saṅkhāra, B.

⁹ ariya, B.

¹⁰ hitabbo, B.

Te¹ tīhi² dhammehi samgahitā: aniccatāya, dukkhatāya, anattatāya.

- * So samathavipassanam bhāvayamāno tīpi vimokkhamu-khāni bhāvayati, tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyam atthaṅgikam maggam bhāvayati.
- * Rāgaracarito puggalo animittena vimokkhamukhena niyyāti³, adhicittasikkhāya sikkhanto lobham akusalamūlam pajahanto sukhavedaniyam⁴ phassam anupagacchanto sukhamp vedanam parijānanto rāgamalam pavāhanto rāgarajam nidhunanto rāgavisam vamanto⁵ rāgaggim nibbāpento rāgasallam uppātentō⁶ rāgaṭam vijaṭento⁷.

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti⁸, adhisilasikkhāya sikkhanto dosam akusalamūlam pajahanto dukkhavedaniyam phassam anupagacchanto dukkhavedanam parijānanto dosamalam pavāhanto⁹ dosarajam nidhunanto dosavisam vamanto¹⁰ dosaggim nibbāpento dosasallam uppātentō¹¹ dosaṭam vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti¹², adhipaññāsikkhāya sikkhanto mohaṁ akusalamūlam pajahanto¹³ adukkhamasukhavedaniyam¹⁴ phassam anupagacchanto adukkhamasukham vedanam parijānanto mohamalam pavāhanto¹⁵ moharajam nidhunanto mohavisam vamanto¹⁶ mohaggim nibbāpento mohasallam uppātentō mohaṭam vijaṭento.

- * Tattha suññatavimokkhamukham¹⁷ paññakkhandho¹⁸, animittavimokkhamukham¹⁹ samūdhikkhandho, appaṇihita-vimokkhamukham²⁰ silakkhandho.

So tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyam atthaṅgikam maggam bhāvayati.

¹ tehi tehi, B.; tehi ca, S.

² niyyāti, B.

³ sukhamp vedaniyam, S.

⁴ vamento, B.

⁵ ḍento, S.

⁶ jaṭento, B.

⁷ ḍento, B.

⁸ vamento, B. S.

⁹ ḍento, B. S.

¹⁰ vija, B.

¹¹ ḍasukham ve, B.

¹² vamento, B. B.

¹³ suññata-avi, S.

¹⁴ paññā, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayam silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayam samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsāmikappo ayam paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanām bhāvreti, tassa dve bhavaṅgāni bhāvanām gacchanti: kāyo cittañ ca, bhavanirodhagūminī paṭipadū dve padāni: silāpi samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasi lo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanām gacchanti: sammākammanto sammāvāyāmo ca, sile bhāviyamāne dve dhammā bhāvanām gacchanti: sammāvācā sammā-ājivo ca⁴, citte bhāviyamāne dve dhammā bhāvanām gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanām gacchanti: sammādiṭṭhi sammāsāmikappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasampaho so kāye bhāvite bhāvanām gacchati, yo cittasampaho so citte bhāvite bhāvanām gacchati.

So⁵ samathavipassanām bhāvayanto pañcavidham adhitgamam adhigacchatī⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visampādayati. So tividham: idam

¹ om. S. ² paññā^o, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B., ⁵ yo, S. ⁶ gacchati, B.

⁷ samādhigamo, B., ⁸ om. B.,

karotha, iminā upāyena karotha, idam vo kurumānānam hitāya sukhāya bhavissati.

1. So tathā ovadito tathānusittho tathā karonto tathā paṭipajjanto tam bhūmim na pāpuṇissati ti n'etam thānam vijjati. So tathā ovadito tathānusittho silakkhandham apariपurayanto tam bhūmim anupāpuṇissati ti n'etam thānam vijjati. So tathā ovadito tathānusittho silakkhandham paripūrayanto¹ tam² bhūmim anupāpuṇissati ti thānam etam vijjati. Sammāsambuddhassa te³ sato⁴ ime dhammā anabhisambuddhā ti n'etam thānam vijjati. Sabbā-savaparikkhīṇassa te³ sato⁴ ime āsavā aparikkhīṇā ti n'etam thānam vijjati. Yassa te atthāya dhammo desito so na niyyati⁴ takkarassa sammādukkhakkhayāyā ti n'etam thānam vijjati. Sāvako kho pana te dhammānudhamma-paṭipanno sāmīcīpaṭipanno anudhammadacāri so pubbena aparam uṭāram visesādhigamanā⁵ na sacchikarissati ti n'etam thānam vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālam antarāyāyā⁷ ti n'etam thānam vijjati. Ye kho pana dhammā aniyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etam thānam vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti thānam etam vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etam thānam vijjati. Diṭṭhisampanno¹¹* mātarām jivitā voropeyya hatthehi vā pādehi vā suhatām kareyyā ti n'etam thānam vijjati. Puthujjano mātarām jivitā voropeyya hatthehi vā pādehi vā suhatām kareyyā ti thānam etam vijjati. Evam pitaram, arahantam, bhikkhum. Diṭṭhisampanno puggalo samgham¹² bhindeyya samghe vā samgharājim janeyyā ti n'etam thānam vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyyāti, S.

⁵ °gamanam, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā, S.

⁹ niyyanti, S.

¹⁰ okkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B. adds vā.

samgham¹ bhindeyya samghe vā samgharājīm janeyyā ti
 thānam etam vijjati. Dīṭhisampanno Tathāgatassa duṭṭha-
 citto lohitam uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpam bhindeyyā ti n'etam thānam vijjati.
 Puthujano Tathāgatassa duṭṭhacitto lohitam uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpam bhi-
 deyyā ti thānam etam vijjati. Dīṭhisampanno aññam
 Satthāram apadiseyya api jivitahetū ti n'etam thānam
 vijjati. Puthujano aññam Satthāram apadiseyyā ti³ thā-
 nam etam vijjati. Dīṭhisampanno ito bahiddhā aññam
 dakkhiṇeyyam pariyeseyyā ti n'etam thānam vijjati. Puthuj-
 jano ito bahiddhā aññam dakkhiṇeyyam pariyeseyyā ti
 thānam etam vijjati. Dīṭhisampanno kutūhalamaṅgalena *
 suddhipacceyyā ti n'etam thānam vijjati. Puthujano
 kutūhalamaṅgalena suddhipacceyyā ti thānam etam
 vijjati. Itthi rājā cakkavatti siyā ti n'etam thānam vijjati.
 Puriso rājā cakkavatti siyā ti thānam etam vijjati. Itthi
 Sakko devānam indo siyā ti n'etam thānam vijjati. Puriso
 Sakko devānam indo siyā ti thānam etam vijjati. Itthi
 Māro pāpimā siyā ti n'etam thānam vijjati. Puriso Māro
 pāpimā siyā ti thānam etam vijjati. Itthi Mahābrahmā
 siyā ti n'etam thānam vijjati. Puriso Mahābrahmā siyā *
 ti thānam etam vijjati. Itthi Tathāgato araham sammū-
 sambuddho⁴ siyā ti n'etam thānam vijjati. Puriso Tathā-
 gato araham sammūsambuddho siyā ti thānam etam vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbam acarimam
 ekissā lokadhātuyā uppajjeyyam⁵ dhammam vā deseyyun
 ti n'etam thānam vijjati. Eko 'va Tathāgato araham
 sammūsambuddho ekissā lokadhātuyā uppajjissati⁶ dham-
 mam vā⁵ desissatī ti thānam etam vijjati. Tiṇṇam ducca-
 ritānam iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etam thānam vijjati. Tiṇṇam duccaritānam aniṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti thānam etam

¹ B₁ adds vā.

² om. B₁.

³ S. adds jivitahetū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammam
desissatī ti thō etam vi^o and so on.

⁵ om. B₁, S.

vijjati. Tipṭapā¹ sucaritānam anīṭho akanto apijo amanāpo vipāko bhavissati ti n'etam thānam vijjati. Tipṭapā sucaritānam itīho kanto piyo manāpo vipāko bhavissati ti thūnam etam vijjati². Aññataro samaṇo vā brāhmaṇo vā kuhaṇo lapako nemittako kuhanalapananemittakattam pubbaṅgamam katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipatṭhānesu anupatṭhitasati viharanto satta bojjhaṇge abhāvayitvā anuttaram sammāsambodhip abhisambujjhissati ti n'etam thānam vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe catūsu satipatṭhānesu upatṭhitasati viharanto satta bojjhaṇge bhāvayitvā anuttaram sammāsambodhip abhisambujjhissati ti thānam etam vijjati.

* Yam ettha nānam hetuso thānaso anodhiso³, idam vuccati thānāṭhāna-nānam paṭhamam Tathāgatabalam iti.

2. Thānāṭhānagata sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evam Bhagavā āha: —

*Sabbe sattā marissanti, maraṇam tam hi jīvitam
yathākammaṇi gamissanti puññapāpaphalūpagā
nirayaṇi pāpakammantā puññakammā ca suggati⁴*

(S. I., p. 97).

Apare ca maggaṇi bhāvetvā⁵ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyaviti vattānam adandhamaraṇena⁶ ca. Marissanti ti dvīhi marapehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānam adandhamaraṇam, sakkāyaviti vattānam dandhamaraṇam. Maraṇam tam hi jīvitāti khayā āyussa indriyānam uparodhā jīvitapariyanto maraṇapariyanto. Yathākammaṇi gamissanti ti kammaṇa ca avippavāso ca. Nirayaṇi pāpakammantā ti apuññasaṅkhārā. Puññakammā ca suggati⁷ ti

¹⁻¹ missing in B.

² anādiso, S.

³ sugo, B. B.

⁴ bhāvetvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ sugo, all MSS.

puññasamphārā sugatim gamissanti. Apare ca maggām bhāvetvā parinibbanti anāsavā ti sabbasamphārānam samatikkamanam. Tenāha Bhagavā: — Sabbe | pe¹ | anāsavā ti.

Sabbe sattā marissanti, maraṇam tam hi jīvitam yathākammāpi gamissanti puñnapāpaphalūpagā.

Nirayam pāpakammantā ti āgālhā² ca nijjhāmā ca paṭipadā.

Apare ca maggām bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇam tam hi jīvitam yathākammāpi gamissanti puñnapāpaphalūpagā.

Nirayam pāpakammantā ti ayam saṃkileso. Evan samsūram nibbattayati³. Sabbe sattā marissanti | pe⁴ | nirayam pāpakammantā ti ime tayo vatṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁵. Apare ca maggām bhāvetvā⁶ parinibbanti anāsavā ti⁷ tiṇam vātṭānam vivaṭṭanā. Sabbe sattā marissanti | pe⁸ | nirayam pāpakammantā ti ādinavō. Puñnakammā ca suggatin⁸ ti assādo. Apare ca maggām bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇam. Sabbe sattā marissanti | pe⁴ | nirayam pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā⁹ phalam, taphā hetu. Apare ca maggām bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe¹⁰ | nirayam pāpakammantā ti ayam saṃkileso. So⁵ saṃkileso tividho: taphāsaṃkileso, diṭṭhisāṃkileso, duccaritaśāṃkileso ti.

Tattha taphāsaṃkileso tihī taphāhi niddisitabbo¹¹: kū-mataphāya, bhavataphāya, vibhavataphāya. Yena yena vā pana vatthunā ajjhositō, tena ten' eva niddisitabbo. Tassā vitthāro: chattiṣpāya taphāya jaliniyā vicaritāni.

Tattha diṭṭhisāṃkileso uccheda-sassatena niddisitabbo. Yena yena vā pana vatthunā diṭṭhivasesa abhinivisati

¹ pa, B. B..

² ag^o, B..

³ ottiyati, B. S.

⁴ pa, B.; om. B..

⁵ om. S.

⁶ ovitvā, B.

⁷ pa, B.; om. B. S.

⁸ suga^o, all MSS.

⁹ khandhā, B..

¹⁰ B. in full; om. B..

¹¹ niddissi^o, B..

'idam eva saccam, mogham aññan' ti, tena ten' eva niddisitabbo. Tassā vitthāro: dvāsaṭṭhi dīṭṭhigatāni¹.

Tattha duccaritasampkilesa cetanācetasikakammena niddisitabbo², tīhi duccaritehi: kūyaduccaritenā, vaciduccaritenā, manoduccaritenā. Tassa vitthāro: dasa akusalakamma-pathā³.

Apare ca maggām bhāvetvā parinibbanti anāsavā ti idam vodānam. Tayidam vodānam tividham: taṇhāsam-pkilesa samathena visujjhati, so samatho samādhikkhandho, dīṭṭhisampkileso vipassanāya visujjhati⁴, sā vipassanā paññakkhandho⁵, duccaritasampkileso sucaritenā visujjhati, tam sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇam tam hi jīvitam yathākammam pāgamissanti puññapāpaphalūpaga nirayaṃ pāpakkammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apare ca maggām bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayam ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayam * tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāminī. Tattha⁹ yo aniyato rāsi, ayam sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayam labhanto niraye upapajjeyya, paccayam labhanto tiracchānayonisu upapajjeyya, paccayam labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, all MSS.

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B. Com.

⁸ tathattha, B.; tatthatta, B. S.

⁹ etha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto assuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam¹ sabbatthagāminipaṭipadā.

Yam ettha nāṇam hetuso thānaso anodhiso², idam vuccati sabbatthagāminipaṭipadā-nāṇam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gūminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jīvhādhātu rasadhātu jīvhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu, kāmadhātu byāpādadhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādadhātu avihimṣādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhāradhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhudhātu aññā rūpadhātu aññā cakkhuviññāṇadhātu⁵. Evam sabbā⁶. Aññā nibbānadhātu.

Yam ettha nāṇam hetuso thānaso⁷ anodhiso, idam vuccati anekadhātu-nānādhātu-nāṇam tatiyam Tathāgatabalam iti.

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yam yad eva dhātuप sattā adhimuccanti, tam tad eva adhitthahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhadhimuttā keci rasādhimuttā keci phoṭṭhabbadhimuttā keci dhammādhimuttā keci ithādhimuttā keci purisādhimuttā keci cāgādhimuttā keci lūnā-

¹ tasmā ayam, B.

² *diso, B.

³ tathattha, B. S.

⁴ nekkhamā, B. Com.

⁵ B; adds pa-

⁶ sabbāni, B.; sabbam, S.

⁷ om. B., S.

⁸ evam aneka, B., S.

⁹ ḡvesanti, B.; ḡvissanti, S.

dhimuttā keci paññādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yamp ettha nānam hetuso thānaso^{*} anodhiso ‘ayam veneyyo ayam na² veneyyo² ayam saggagāmi ayam duggatigāmī’ ti, idamp vuccati sattānam nānādhimuttikatā-nānam catutthāpi Tathāgatabalām iti.

5. Te yathādhimuttā ca bhavanti?

Tam tam kammasamādānam samādiyanti, te chabbidham kammañ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Tam vibhajamānam³ duvidham: samsāragāmī⁴ ca⁵ nibbānagāmī⁴ ca.

* Tattha yamp lobhavasena dosavasena mohavasena ca¹ kammañ karoti, idamp kammañ kañham kañhavipākam. Tattha yamp saddhāvasena viriyavasena⁵ ca⁶ kammañ karoti, idamp kammañ sukkam sukkavipākam. Tattha yamp lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammañ karoti, idamp kammañ kañhasukkam kañha-sukkavipākam. Tattha yamp viriyavasena paññāvasena ca kammañ karoti, idamp kammañ akañham asukkam akañha-asukkavipākam¹¹ kammuttamam kammaseṭṭham kammakkhayāya sampvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammasamādānā: atthi kammasamādānam paccuppannasukhāpi āyatī¹² ca¹³ dukhavipākam, atthi kammasamādānam paccuppannadukkham āyatī¹² ca¹³ sukhavipākam, atthi kammasamādānam paccuppannadukkhañ c’eva āyatī¹² ca dukhavipākam, atthi kammasamādānam paccuppannasukhañ c’eva āyatī¹² ca sukhavipākam, yamp evam jātiyakam kammasamādānam.

Iminā puggalena akusalakammasamādānam upacitam * avipakkam vipākāya paccupaṭṭhitam, na ca bhabbo abhinibbidhagantū¹⁴ ti.

¹ om. B., S. ² aveno, B., ³ vibhajjao, S.; visajjao, B., B.

⁴ °gāmini, B., B., ⁵ om. B.; B., S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññāo ⁷ S. adds ca.

⁸ om. B., B., ⁹ B., S. add ca.

¹⁰ B., S. add viriyavasena ca. ¹¹ S. inserts kammam.

¹² eṭi, B., S. ¹³ om. B., S. ¹⁴ oḍāo, all MSS. exc. Com.

Tam Bhagavā na ovadati, yathā Devadattam Kokālikam *
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā
micchattaniyatā.

Imesañ ca puggalānam upacitam¹ akusalam na ca tāva
pāripūrigatam, purā pāripūrim gacchati, purā phalam
nibbattayati, purā maggam ñāvārayati², purā veneyyattam
samatikkamatī ti.

Te Bhagavā asamatte ovadati, yathā Puṇḍrañ ca gova-
tikam Acelañ ca kukkuravatikam.

Imassa ca puggalassa³ akusalakammamasamādānam pari- *
pūramānam maggam ñāvārayissati, purā pāripūrim gacchati,
purā phalam nibbattayati⁴, purā maggam ñāvārayati, purā
veneyyattam samatikkamatī ti.

Tam Bhagavā asamattam ovadati, yathā āyasmantañ
Āngulimālam.

Sabbesam mudumajjhādhimattata⁵.

*

Tattha mudu āneñjābhisañkhārā⁶, majjhamp avasesaku-
salasamākhārā, adhimattam akusalasamākhārā.

Yamp ettha nāpam hetuso thānaso⁷ anodhiso idam ditthā-
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-
pariyavedaniyam⁸, idam nirayavedaniyam, idam tiracchā-
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-
niyam, idam devavedaniyam⁹, idam manussavedaniyan¹⁰ ti,
idam vuccati atitānāgatapaccuppannānam kammamasamādā-
nānam¹¹ hetuso¹² thānaso anodhiso¹³ vipākavemattata-nā-
nam pañcamam Tathāgatabalañ iti.

6. Tathā samādinnānam kammānam samādinnānam jhā- *
nānam vimokkhānam samādhinānam¹⁴ samāpattinām ayam
sañkileso idam vodānam idam vuṭṭhānam, evam sañkilissati
evam vodāyati evam vuṭṭhāhati¹⁵ ti nāpam anāvaraṇam.

Tattha kati jhānāni?

¹ upaṭṭhitam, B.. ² pavārayati, S.

³ S. adds ca.

⁴ ottiyati, S.

⁵ omattikā, B..

⁶ ānañjābhi, B.. S.

⁷ om. B.. S.

⁸ aparāpariyāya, S.; aparāpara, B..

⁹ devesu ve, S. ¹⁰ yamp (without ti), B..

¹¹ kammānam kammamasō, S. ¹² after thānaso, B.. S.

¹³ om. all MSS. ¹⁴ samādinnānam, S. ¹⁵ vuṭṭha, S.

Cattāri jhānāni.

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhī?

Tayo samādhī: savitakko-savicāro-samādhī, avitakko-vicūramatto-samādhī, avitakko-avicāro-samādhī.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññāsaññāsamāpatti, vibhūtasamāpatti¹, nirodhāsamāpatti.

Tattha katamo saṃkilesō?

Paṭhamassa² jhānassa² kāmarūgabyāpādā saṃkilesō ye

* ca kukkuṭajhāyi dve paṭhamakā yo vā pana koci hānabhāgiyo samūdhi, ayam saṃkilesō.

Tattha katamap vodānam?

Nīvaraṇapūrisuddhi paṭhamassa jhānassa ye ca kukku-

* ṭajhāyi dve pacchimakā yo vā pana koci visesabhāgiyo samādhī, idam vodānam³.

Tattha katamap vuṭṭhānam?

Yam samāpattivuṭṭhānakosallam⁴, idam vuṭṭhānam.

Yam ettha nānam hetuso ṭhānasō⁵ anodhiso, idam vuccati sabbesam jhānavimokkhasamādhīsamāpattinam saṃkilesavodāna-vuṭṭhāna-nānam chaṭṭham Tathāgatabalām iti.

* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni, balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhipateyyaṭṭhena⁶ indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayam mudindriyo, ayam⁸ majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyam saṃkhittena ovādena ovadati, majjhindriyam Bhagavā saṃkhitta-vithārena ovadati, mudindriyam Bhagavā vitthārena ovadati. Tattha Bhagavā tikkhindriyassa mudukam dhammadesanam upadissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam^o, S. ² pathamajjh^o, B._i. S.

³ odānam, S.

⁴ *vuṭṭhānam ko^o, S.

⁵ om. B._i. S.

⁶ adhi^o, B._i.

⁷ *majjhābhī^o, S.

⁸ om. S.

nañ¹ upadissati, mudindriyassa Bhagavā tikkhañ² dhamañ
madesanam³ upadissati Tattha⁴ Bhagavā tikkhindriyassa
samatham⁵ upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁶ upadissati, mudindriyassa Bhagavā vipassanam⁷
upadissati. Tattha Bhagavā tikkhindriyassa nissarañam⁸
upadissati, majjhindriyassa Bhagavā⁹ ādīnavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā¹⁰ assādañ ca
ādīnavañ ca nissarañam¹¹ ca upadissati. Tattha¹² Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati¹³, majjhin-
driyassa Bhagavā adhicittasikkhāya paññāpayati¹⁴, mudin-
driyassa Bhagavā adhisilasikkhāya paññāpayati¹⁵.

Yamp ettha nāpam hetuso ṭhānasō anodhiso ‘ayam imam
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evamp-dhātuko cāyamp ayañ c’assa āsayo ayañ ca⁵
anusayo’ iti, idam vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁶-vemattatū-nāpam sattamam Tathā-
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsañ anussarati,
seyyathidam ‘ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo visam pi
jātiyo timsañ¹² pi jātiyo cattārisam pi jātiyo paññāsam
pi jātiyo jātisatañ pi¹³ jātisahassam pi jātisatasahassam¹⁴
anekāni pīs jātisatāni anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ sampvatṭakappe aneke pi
vivaṭṭakappe aneke pi sampvatṭavivaṭṭakappe amutrūsim¹⁶
evamnāmo evangotto evamvanno evamāhāro evam sukh-
dukkhapaṭisamvedi evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsim¹⁶ evamnāmo evangotto evamvanno
evamāhāro evamukhadukkhaṭisamvedi evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B._i.

³ tassa, B._i. ⁴ samatham vi°, S.

⁵ om. B._i. S. ⁶ om. all MSS.

⁷ °passati, B._i; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B._i.

¹⁰ °pariyatta°, B._i. S.

¹¹ dasam, B._i; dasam, S. ¹² tisam, B._i.

¹³ B_i adds jātiyo. ¹⁴ jātiyo, B._i; om. S.

¹⁵ ca, B._i. ¹⁶ °si, B._i.

so tato cuto idhūpapanno' ti. Iti¹ sākāram sa-uddesam anekavihitam pubbenivāsām anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁵, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye yes⁶ vā pana ussannā ye⁶ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni⁶, amukāyam⁷ vā kappakotiyam kappasatasahasse vā kappasahasse⁸ vā kappasate vā kappe vā antarakappe vā upadīhakappe vā samvacchare vā upadīhасamvacchare vā māse vā pakke vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, tam tam bhavam Bhagavā anussaranto asesam jānāti.

9. Tattha yam dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne pañite suvanne dubbanne sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritenā samannāgatā vaciduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikamasamādānā, te kāyassa bhedā parammaranā apāyam duggatipī vinipātam nirayam upapannā¹³, ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacī-mano¹⁴-sucaritenā¹⁴ samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikamasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam¹⁵ lokam upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpam kammapam amukāyam¹⁷ kappakotiyam upacitam kappasatasahasse vā kappasahasse

¹ om. B., S.

² anusarati, B.,

³ om. B.,

⁴⁻⁴ missing in B.,

⁵ om. B.

⁶ apacitāni, S.

⁷ okāya, B.,

⁸ kappasatasahasse, B.,

⁹ omānusakena, B.,

¹⁰ uppajjō, S.

¹¹ sampa^o, S.

¹² vā pana, S.

¹³ uppannā, S.

¹⁴ vacisucaritenā manuso^o, B.,

¹⁵ sabbam, B.,

¹⁶ pa, B.; B. in full.

¹⁷ okāya, B.; sammukāyam, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe
vā sañvacchare vā upaḍḍhasañvacchare vā māse vā
pakkhe vā divase vā muhutte vā, iminā pamādena vā
pasādena vā ti².

Imāni³ Bhagavato dve nānāni pubbenivāsānussati-nāṇañ
ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgataba-
lam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā⁵,
virajam vitamalañ⁶ uppannam⁷ sabbaññutaññam, nihato⁸
Māro bodhimūle, idam Bhagavato dasamañ balam sabbū-^{*}
savaparikkhayā⁹-ñāṇam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitacittassa¹¹ sammāsañkappagocaro
sammādiṭṭhipurekkhāro¹² īatvāna udayabbayam
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*
(Cf. p. 47).

Tasmā rakkhitacittassa¹¹ sammāsañkappago-
caro ti rakkhitacittassa sammāsañkappagocaro bhavissati
ti yujjati, sammāsañkappagocaro sammādiṭṭhi bhavissati
ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam
paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto
sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yuj-
jati.

Niyutto yutti-hārasampāto.

¹ S. inserts iminā. ² om. S.

³ iminā, B._r. ⁴ °cakkhuñ, S.

⁵ sabbā dh°, S. ⁶ vimalam, B._r.

⁷ upapannam, B._r. ⁸ nigato, S.

⁹ °parikkhayam, B. S. ¹⁰ vicaya, B._r. S. Com.

¹¹ rakkhitta°, B. ¹² °purakkhāro, B._r. S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā. Tasmā rakkhitacittassā ti tiṇāpi sucaritānam padaṭṭhānam, sammāsamkappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, īnatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānam, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānam, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā. Tasmā rakkhitacittassa sammāsamkappagocaro ti idam satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito³ hi sammāsamkappo pabhavati⁴, sammāsamkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākamman-tato⁵ sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsatī pabhavati, sammā-satīto sammāsamādhī pabhavati, sammāsamādhīto sammā-vimutti pabhavati, sammāvimuttito sammāvimuttiñāpadassanāpi pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ ḥna, B.; S.

² ḥnā, S.

³ ḥko, B.; ḥdiṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.'

⁶ ḥna, B.; ḥnā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhitacittassa sammasamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti rakkhitam paripāliyatī ti esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihī parimuccitukāmā bhavissanti, te dhamma-cārino bhavissanti ti ayam ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu theresu cittam pado-sayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati- * ārakkhena cetasā samannāgato, suttamhi vuttam: satiyū cittam rakkhitabban ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatto-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsamkappagocaro ti ayam samatho, sammādiṭṭhipurekkhāro ti vipassanā, īatvāna udayabbayan ti dukkhapariññā, thīnamiddhā-bhibhū bhikkhū ti samudayapahānaṇ, sabbā duggatiyo jahe ti ayam nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitabbo², akusalapakkho akusalapakkhena niddisitabbo.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitabbo, B.

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

* Samathavipassanāya bhāvitāya¹ nirodho-phalaṃ pariñ-
* ñātām, dukkhām - samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti cittam mano viññānam
manindriyam maniyatanam vijānanā vijānitattam² idam
vevacanam, sammāsaṃkappagocaro ti nekkhamma-
saṃkappo³ abyāpādasaṃkappo avihimsāsaṃkappo idam ve-
vacanam, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsattham⁴ paññākhaggo paññāratanam paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idam vevacanam.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhanapaññatti satiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro ñatvāna udaya-
bbayan ti dassanabhūmiyā nikhepapaññatti⁸, thīna-
middhābhībhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S. ² ṭattham, B. B., ³ nekkhama°, B.

⁴ °sattam, S. ⁵ om. S. ⁶ om. B.,

⁷ om. B. ⁸ nikhepapaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.
 Tasmā rakkhitacittassa sammāsamkappagocaro
 sammādiṭṭhipurekkhārō¹ ti sammādiṭṭhiyā gahitāya
 gahitāni bhavanti pañcindriyāni. Ayam indriyehi otaraṇā.
 Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjā-
 nirodha samkhāranirodho, samkhāranirodha viññāṇanirodho.
 Evam sabbam. Ayam paṭṭicasamuppādena otaraṇā. Tāni
 yeva pañcindriyāni tīhi khandhehi saṃgahitāni: sila-
 kkhandhena, samādhikkhandhena, paññakkhandhena². Ayam
 khandhehi otaraṇā. Tāni yeva pañcindriyāni samkhāra-
 pariyāpannāni³. Ye samkhārā anāsavā no ca bhavaṅgā,
 te samkhārā dhammadhātusamgahitā. Ayam dhātūhi otaraṇā.
 Sā dhammadhātū dhammāyatana-pariyāpannā. Yam āyata-
 nam anāsavam no ca bhavaṅgam. Ayam āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhano-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati.
 Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho
 vissajjito⁵ bhavati.

Niyutto sodhano-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittam mano
 viññāṇam, ayam vemattatā. Sammāsamkappagocaro ti
 ekattatā. Nekkhammasamkappo⁷ abyāpādasamkappo avi-

¹ om. S.

² paññā, B.

³ ^oparipannāni, S.

⁴ ārabhō, B.

⁵ visajjito, B. B.

⁶ bhāvato, B.

⁷ nekkhama^o, B. B.

himṣasamkappo, ayam vemattatā. Sammādiṭṭhipurekkhārō ti ekattatā. Sammādiṭṭhi nāma yam dukkhe-nānam dukkhasamudaye-nānam dukkhanirodhe-nānam dukkhanirodhagāminiyā¹ - paṭipadāya² - nānam magge - nānam hetumhi³ - nānam hetusamuppannesu-dhammesu-nānam paccayenānam paccayasamuppannesu-dhammesu-nānam, yam tattha tattha yathābhūtañāpadassanam⁴ abhisamayo sampaṭivedho * saccūgamanam, ayam vemattatā. Nātvāna udaya-bbayan ti ekattatā. Udayena: avijjāpaccayā samkhārā, samkhārapaccayā viññānam. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁵, nirodho⁶ hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnāpi nāma yā cit-tassa akammaniyatā, middham nāma⁷ yam⁸ kāyassa⁹ linattam¹⁰. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāya¹¹ duggati¹², nibbānam vā upanidhāya sabbā upapattiyo¹³ duggati, ayam vemattatā.

Niyutto adhitthāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?
Tasmā rakkhitacittassa sammāsaṇkappagocaro ti gāthā.
Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁴.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?
Tasmā rakkhitacittassa sammāsaṇkappagocaro
sammādiṭṭhipurekkhārō nātvāna udaya-bbayan
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti (Cf. p.47).

¹ °gāminipaṭi°, B.

² hetusmim, B. S.

³ yathābhūtañāma°, B. ⁴ sabbani°, S. ⁵ om. B.

⁶ om. B., S. ⁷ kāyali°, B. ⁸ apāya°, S.

⁹ uppattiyo, S. ¹⁰ sampāto, B.

Tasmā rakkhitacittassā ti tīṇamapi sucaritānam pa-
daṭṭhānam. Citte rakkhite tam rakkhitam bhavati kāya-
kammaṇi vacikammaṇi manokammaṇi. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo atṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsapkappo pabhavati, sammāsapkappato sammū-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājivō pabhavati, sammā-ājivato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsatī pa-
bhavati, sammāsatito² sammāsamādhi³ pabhavati⁴, sammā-
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiñāpadassanam pabhavati.

Ayam anupādiseso puggalo anupādisesā⁵ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁶: —
Soñasa hārā pathamaṇi | disalocanena⁵ disā vi洛ketvā⁶
samphipiya anukusena hi | nayehi tihī⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamutṭhāna.

1. Tattha katamam nayasamutṭhānam?

Pubbā⁹ koṭī¹⁰ na paññāyatī avijjāya ca bhavataṭṭhāya ca.
Tattha avijjānivarapāni taṭṭhāsamyojanam.

Avijjānivarapāni¹¹ sattā avijjāya¹² samyuttā avijjāpakkhenā
vicaranti. Te vuccanti diṭṭhicaritā¹³ ti¹⁴. Taṭṭhāsamyojanā¹⁵
sattā taṭṭhāya samyuttā taṭṭhāpakkhenā¹⁶ vicaranti. Te vuc-
canti taṭṭhācaritā ti.

¹ ovācāto, B. B.; ² om, B.; ³ °so, B.; S.

⁴ okaccāyano, S. ⁵ disā^o, all MSS.; S. adds ca.

⁶ loketvā, B.; ⁷ tihī, B. S.

⁸ niddise, B.; niddese, S. ⁹ pubba^o, B.

¹⁰ °nīvarapāni ya, S. ¹¹ °yam, B. ¹² °cariyanā, S.

¹³ °pekkhanā, S.

Dīṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kim kāraṇam, yam dīṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānam, kuto catusaccapakāsanā² samathavipassanā³ kosallam vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparitacetā evam āhamsu: — N'atthi sukhenā sukhamp, dukkhena nāma sukhamp adhigantabbamp⁴, yo kāme paṭisevati so lokamp vadḍhayati, yo lokamp vadḍhayati so bahum puññam pasavati⁵ ti. Te evaṁsaññī evamdiṭṭhi dukkhena sukhamp patthayamānā kāmesu puññasaññī attakilamathānuyogam¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogā eva vadḍhayanti gaṇḍam eva vadḍhayanti sallam eva vadḍhayanti. Te rogābhittunna⁷ gaṇdapatipilitā sallānuviddhā niraya-tiracchāna-yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātaniggħātam⁹ paccanubhonto¹⁰ rogaṇqasallabhesajjam na vindanti.

Tattha attakilamathānuyogo¹ kāmasukhallikānuyogo ca sampkilesō, samathavipassanā vodānam. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca rogo, samathavipassanā^{*} roganiggħatakabhesajjam¹¹. Attakilamathānuyogo¹ kāmasukhallikānuyogo ca gaṇdo, samathavipassanā gaṇḍaniggħatakabhesajjam¹². Attakilamathānuyogo¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharapabhesajjam¹³.

Tattha sampkilesō dukkham, tadabhisāṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagūminipaṭipadā.

¹ attha^o, B. ² B. adds vā. ³ onam, B.

⁴ ḍtabban ti, B. B. ⁵ pasavayati, S.

⁶ B. adds viharanti. ⁷ otunā, B. ⁸ otā, B. S.

⁹ "nighā", all MSS. exc. Com. ¹⁰ otā, B.

¹¹ "niggħātika", B. S.; "nighātaka", B.

¹² gaṇḍabhesajjam, B. S. ¹³ salluddhāraṇa, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhicaritā rūpam attato¹ upagacchanti . . . vedanāp | pe² | saññāp . . . saṃkhāre . . . viññāṇap attato³ upagacchanti, taṭhācaritā rūpavantaṇ attānāp upagacchanti . . . attani vā⁴ rūpam rūpasmiṇ vā attānāp . . . vedanāvantaṇ | pe⁵ | saññāvantaṇ . . . saṃkhāravantaṇ . . . viññāṇavantaṇ attānāp upagacchanti . . . attani vā viññāṇap viññāṇasmiṇ vā attānāp. Ayam vuccati viśati- * vattthukā sakkāyadiṭṭhi.

Tassā paṭipakkho: lokuttara sammādiṭṭhi anvāyikā sam- * māsamkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhī, ayam ariyo atṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samā- dhikkhandho paññakkhandho⁶, silakkhandho samādhikkhan- dho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyō dukkham, sakkāyāsamudayo dukkhasam- udayo, sakkāyanirodho dukkhanirodho, ariyo atṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkham pariññeyyam⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpam attato¹ upagacchanti . . . vedanāp | pe² | saññāp . . . saṃkhāre . . . viññāṇap attato³ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṇ attānāp upagacchanti attani vā rūpam rūpasmiṇ vā attānāp . . . ye¹⁰ vedanāvantaṇ | pe¹¹ | ye¹² saññāvantaṇ . . . ye¹⁰ saṃkhāravantaṇ . . .¹³ ye¹⁰ viññāṇavantaṇ attānāp upagacchanti attani vā viññāṇap viññāṇasmiṇ vā attānāp, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā¹⁴, ayam samsāra- pavatti.

¹ atthato, B._r. ² pa, B. B._r. ³ om. B._r.

⁴ pa, B. ⁵ "smi, B. B._r. ⁶ paññā⁸, B.

⁷ °gāmini pa⁹, B._r. ⁸ vipari⁹, B. ⁹ °smi, B._r.

¹⁰ om. B._r. S. ¹¹ pa, B.; om. B._r. ¹² om. S.

¹³ pe, S. ¹⁴ anto, B._r.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayañ samsāranivatti².

Tattha pavatti dukkham, tadabhisāṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetaabho, nirodho sacchikātabbo.

Tattha uccheda-sassataṁ samnāsat vīsativatthukā sakkā-

* yadiṭṭhi, vitthārato dvāsaṭṭhi diṭṭhigatāni.

* Tesam paṭipakkho: tecattālisa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇyatanāni.

* Dvāsaṭṭhi diṭṭhigatāni mohajālam anādi anidhanappavat-tam⁵. Tecattālisa⁶ bodhipakkhiyā dhammā nūpavajiram⁷ mohajālapadālanam.

Tattha moho avijjājālam bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjaya⁸ bhava-taṇhāya cā ti.

* 2. Tattha diṭṭhicarito asmiñ sāsane pabbajito sallekhā-nusantatavutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito asmiñ¹⁰ sāsane pabbajito sikkhānusantatavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmam¹¹ okkamanto dhammānusāri bhavati, taṇhācarito sammatta-niyāmam¹² okkamanto saddhānusāri¹³ bhavati, diṭṭhicarito sukhāya paṭipadāya dandhābhīññāya¹⁴ khippābhīññāya ca niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhīññāya¹⁶ khippābhīññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiñ kāraṇam, yan taṇhācarito dukkhāya paṭipadāya dandhābhīññāya¹⁴ khippābhīññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S.

² sārani^o, B.

³ dukkhasamudayo, B.

⁴ °cattālisa, B.; °talisaṁ, S.

⁵ navapavattam, B.

⁶ °talisaṁ, B. S.

⁷ °vaciram, B.

⁸ S. adds ca.

⁹ samlekhānusantati^o, B. Com.

¹⁰ asmi, B.

¹¹ samata^o, B.

¹² samata^o, B.

¹³ saddā^o, B.

¹⁴ dandā, B.

¹⁵ dukkhā, S.

¹⁶ om. B.

¹⁷ °mattā, S.

So kāmehi vivecyamāno dukkhaṇa paṭinissarati dandhañ ca¹ dhammam ājānāti².

Yo panāyam diṭṭhicarito³, ayam ādito yeva kāmehi anatthiko bhavati. So tato vivecyamāno khippañ ca paṭinissarati⁴ khippañ ca dhammam ājānāti².

Dukkhā⁵ pi⁶ paṭipadā duvidhā: dandhābhīññā ca khippābhīññā ca. Sukhā pi paṭipadā duvidhā: dandhābhīññā ca khippābhīññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammam ājānanti². Ye tikkhindriyā, te khippañ ca paṭinissaranti khippañ ca dhammam ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyinsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evam ariyā catukka-maggam¹² paññāpentī abudhajanasevitāya bālakantāya rattavāsiniyā¹³ nandiyā bhavataṇhāya avattanaththam¹⁴.

Ayam vuccati nandiyāvattassa nayassa bhūmi ti. *

Tenāha: —

Taṇhañ ca avijjam¹⁵ pi ca | samathenā ti.

3. Veyyākaranesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusūri¹⁶ ca lokavivatṭānusūri¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivatṭam nibbānam.

a) Kammam¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammaṇi cetanā cetasaikāñ ca niddisitabbam.

Taṇi kathaṇi daṭṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuṇje¹⁸.

¹ 'va, S. ² ajā^o S. ³ S. adds ca.

⁴ panissarati, S. ⁵ dukkha, B_i, S. ⁶ om. B_i.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyānsu, B_i. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catumaggam, B_i.

¹³ ratti, B_i. ¹⁴ av^o, B; atṭhānavattanaththam, B_i.

¹⁵ ejāñ (without pi), B_i, S. ¹⁶ ti, B; ṣvattānusūri, B_i.

¹⁷ kamma^o, B. S.; ^oso, B_i. ¹⁸ ṣpuñjake, B_i; ^obuñjake, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāpi, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitīyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamāpi upādānāpi, dutiye vipallāse dutiyāpi upādānāpi, tatiye vipallāse tatiyāpi upādānāpi, catutthe vipallāse catutthāpi upādānāpi. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhitī, dutiye selle dutiyā viññāṇaṭṭhitī, tatiye selle tatiyā viññāṇaṭṭhitī, catutthe selle catutthā³ viññāṇaṭṭhitī. Paṭhamāyāpi viññāṇaṭṭhitīyāpi paṭhamāpi agatigamanāpi, dutiyāyāpi viññāṇaṭṭhitīyāpi dutiyāpi agatigamanāpi, tatiyāyāpi viññāṇaṭṭhitīyāpi tatiyāpi agatigamanāpi, catutthāyāpi⁴ viññāṇaṭṭhitīyāpi catutthāpi agatigamanāpi.

* Tattha yo ca kabaḷikāro⁵-āhāro yo ca phasso-āhāro, ime tanhācaritassa puggalassa upakkilesā, yo ca manosāñcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime tanhācaritassa puggalassa upakkilesā, yo ca anicce niccañ ti vipallāso yo ca anattani attā⁷ ti⁷ vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² ḍiṭṭhiyo, B.

³ catutthī, B.; catuttho, B.

⁴ catutthiyāpi, B.

⁵ kabaliṁkāro, S.

⁶ bhanti, S.

⁷ attani, S.

Tattha yañ ca kāmupādānam yañ ca bhavupādānam, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhpādānam yañ ca attavādupādānam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmavayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā¹-kāyagandho yo ca byāpādokāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parūmāsakāyagandho yo ca idam-sacebhīnivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rūgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇatthiti yā ca vedanūpagā viññāṇatthiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇatthiti yā ca samkhūrūpagā viññāṇatthiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanām yañ ca dosā agatigamanām, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhaya agatigamanām yañ ca mohā agatigamanām, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre⁴, āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idam vuucati kāmupādānam, dutiye vipallāse ṭhito anāgataṁ bhavaṁ⁸

¹ avijjā, S. ² om. B. ³ om. S.

⁴ kabalimkāre, S. ⁵ bhanti, S.

⁶ ḍhito, B. always. ⁷ nāme, S. ⁸ sabhava, B.

upādiyati, idam vuccati bhavupādānam, tatiye vipallāse
thito samsārabhimandinim¹ ditṭhim² upādiyati, idam vuccati
ditṭhpupādānam, catutthe vipallāse thito attānam kappiya³
upādiyati, idam vuccati attavādupādānam⁴.

Kāmupādānena kāmehi sampujjati, ayam vuccati kāmāyogo, bhavupādānena bhavehi sampujjati, ayam vuccati bhavayogo, diṭṭhpādānena pāpikāya diṭṭhiyā sampujjati, ayam vuccati diṭṭhiyogo, attavādupādānena⁴ avijjāyā sampujjati, ayam vuccati avijjāyogo.

Pāthame yoge thito abhijjhāya kāyam gandhati, ayam vuccati abhijjhākāyagandho, dutiye yoge thito byāpādena kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye yoge thito parāmāsena kāyam gandhati, ayaṁ vuccati parāmāsakāyagandho, catutthe yoge thito idamp-saccābhini-vesena kāyam gandhati, ayam vuccati idamp-saccābhini-vesakāyagandho.

Tassa evam gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavantī tis?

* Anusayato⁶ vā pariyutthānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpūdakāyagandhena bhavāsavo, parāmāsakāyagandhena ditthāsavo, idamp-saccabhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.
Iti āsavapepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,
ditthāsavena ditthogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁶ ajjhāsayamp anupavītthā⁷ hadayañ āhacca titthanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,
ditthoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādiññam viññāññam ca-tusu dhammesu saññhahati: rüpe, vedanāya, saññāya, sam-khāresu.

* Tattha rāgasallena nandūpasecanena⁸ viññānena rūpū-

¹ °ni, S.; °nandati, B., ² ditthi, S.

³ kappayati, B.₁. S. ⁴ attha^o, B.₁. ⁵⁻⁵ missing in B.

⁶ anussaya^o, B._i. ⁷ anusappayitthi. S.

⁸ "passecanena, B, always.

pagū¹ viññāṇaṭṭhitī, dosasallena nandūpasecanena viññāṇena² vedanūpagū viññāṇaṭṭhitī², mānasallena nandūpasecanena viññāṇena saññūpagā³ viññāṇaṭṭhitī², mohasallena nandūpasecanena viññāṇena samkhārūpagū viññāṇaṭṭhitī.

Tassa imāhi catūhi viññāṇaṭṭhitī upatthaddham viññāṇam catūhi dhammadhi agatim⁴ gacchati: chandā, dosā, bhayā, moha.

Tattha rāgena chandā⁵ agatim⁵ gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho tañ ca kammarūpa ime ca kilesā. Esa hetu samsārassa.

Evamp sabbe⁶ kilesā⁶ catūhi vipallāsehi niddisitabbā⁷.

b) Tattha imā catasso disā: kabaliṇkāro⁸-āhāro asubhe * subhan ti vipallāso kāmupādānam kāmayogo abhijjhākāya-gandho kāmāsavō kāmogho rāgasallo rūpūpagū viññāṇaṭṭhitī chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānam bhavayogo byā-pūdakāyagandho bhavāsavō bhavogho dosasallo vedanūpagū viññāṇaṭṭhitī dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccam ti vipallāso ditthupādānam ditthiyogo parāmāsakāyagandho ditthāsavō ditthogho mānasallo saññūpagā viññāṇaṭṭhitī bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattā⁹ attā ti vipallāso attavādupādānam¹⁰ avijjāyogo idam-saccābhivivesakāyagandho avijjāsavō avijjogho mohasallo samkhārūpagā viññāṇaṭṭhitī mohā agatigamanan ti catutthā¹¹ disā¹¹.

Tattha yo ca kabaliṇkāro⁸-āhāro yo ca asubhe subhan ti vipallāso kāmupādānam kāmayogo abhijjhākāyagandho kāmāsavō kāmogho rāgasallo rūpūpagū viññāṇaṭṭhitī chandā agatigamanan ti imesāpi dasannam suttānam eko atho byāñjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻¹ missing in S. ² ḍiṭṭhī, S. ³ om. S. ⁴ ṭti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba^o, B. ⁷ nidissi^o, B. ⁸ kabaliṇkāro, S.

⁹ anattā ti, B. ¹⁰ attha^o, B..

¹¹ catuttha^o, B. S.; catutthi dō, B.

Tattha yo ca phasso¹-āhāro² yo ca dukkhesū khanti-vipallāso bhavupādānam bhavayogo byāpādakāyagandho bhavāsavō bhavogho dosasallo vedanūpagā viññāṇaṭṭhitī dosā agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro³ yo ca anicce niccan ti vipallāso diṭṭhupādānam diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavō diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhitī bhaya agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānam avijjāyogo idam-saccābhinivesakāyagandho avijjāsavō avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhitī mohā agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam.

Ime diṭṭhicaritassa udattassa⁴ upakkilesā.

Tattha yo ca kabalimkārō-āhāro⁵ yo ca phasso-āhāro, ime appañihitenā vimokkhamukhena pariññam gacchanti, viññāṇāhāro suñnatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appañihitenā vimokkhamukhena pahānam abhattam⁶ gacchanti, anicce niccan ti vipallāso suñnatāya, anattani attā⁷ ti vipallāso animittena.

Tattha⁷ kāmupādānañ⁸ ca⁹ bhavupādānañ ca appañihitenā vimokkhamukhena pahānam gacchanti, diṭṭhupādānam suñnatāya, attavādupādānam animittena.

Tattha⁷ kāmayogo⁷ ca bhavayogo ca appañihitenā vimokkhamukhena pahānam gacchanti, diṭṭhiyogo suñnatāya, avijjāyogo animittena.

Tattha abhijjhākāyagandho⁸ ca byāpādakāyagandho ca appañihitenā vimokkhamukhena pahānam gacchanti,

¹ phassāhō, B.

² vipassanā°, S.

³ om. S.

⁴ hāro, B.; S. has kabaliṁkārāhāro.

⁵ abhattam, B.

⁶ attanā, S.

⁷ attakā°, S.

⁸ avijjāyaya kāya°, S.

parāmāsakūyagaudho suñnatāya, idam-saccābhinivesakāya-gandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānamp gacchanti, diṭṭhāsavo suñnatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānamp gacchanti, diṭṭhogho suñnatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānamp gacchanti, mānasallo suñnatāya, mohasallo animittena.

Tattha rūpūpagā ca viññānatthiti vedanūpagā ca viññānatthiti appaṇihitena vimokkhamukhena pariññāmp gacchanti, saññūpagā suñnatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamanamp dosā ca agatigamanamp appaṇihitena vimokkhamukhena pahānamp gacchanti, bhaya agatigamanamp suñnatāya, mohā agatigamanamp animittena vimokkhamukhena pahānamp gacchanti².

c) Iti sabbe lokavaṭṭānusārino dhammā niyyanti te- *
lokā tīhi vimokkhamukhehi³. Tatridamp niyyānam: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, *
cattāro sammappadhlānā⁴, cattāro acchariyā abbhutadhammā,
cattāri adhiṭṭhānāni, catasso samūdhibhāvanā, cattāro su-khabhāgīyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamamp satipaṭṭhānamp, dutiyā paṭipadā dutiyamp satipaṭṭhānamp, tatiyā paṭipadā tatiyamp satipaṭṭhānamp, catutthā⁵ paṭipadā catutthamp satipaṭṭhānamp. Paṭhamamp satipaṭṭhānamp paṭhamamp jhānāmp, dutiyamp satipaṭṭhānamp dutiyamp jhānāmp, tatiyamp satipaṭṭhānamp tatiyamp jhānāmp, catutthamp satipaṭṭhānamp catutthamp jhānāmp. Paṭhamamp jhānāmp paṭhamo vihāro, dutiyamp jhānāmp dutiyo vihāro, tatiyamp jhānāmp tatiyo vihāro, catutthamp jhānāmp catuttho vihāro. Paṭhamo vihāro paṭhamamp sammappa-dhānamp¹, dutiyo vihāro² dutiyamp sammappadhlānāmp⁶, tatiyo vihāro tatiyamp sammappadhlānāmp⁶, catuttho vihāro catut-

¹ om. S. ² gacchati, B. ³ B, adds ti.

⁴ °paṭṭhānā, B., and so always written with tth.

⁵ catutthī, B. ⁶ om. B. S.

thamp sammappadhlānam. Paṭhamam sammappadhlānam pathamo acchariyo abbhuto dhammo, dutiyam sammappadhlānam¹ dutiyo acchariyo² abbhuto² dhammo¹, tatiyam sammappadhlānam² tatiyo acchariyo² abbhuto² dhammo¹, catuttham sammappadhlānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhibhāvanā, dutiyam adhiṭṭhānam dutiyā samādhibhāvanā, tatiyam adhiṭṭhānam tatiyā samādhibhāvanā, catuttham adhiṭṭhānam catutthā² samādhibhāvanā. Paṭhamā samādhibhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhibhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhibhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhibhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānam paripūreti, catutthā² paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam³ jhānam³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṁ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṁ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṁ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

¹ om. B. S.

² catutthī, B.

³ paṭhamajjhō, S., and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānam pāpakānam akusalānam dhammānam anuppādānam paripūreti, dutiyo vihāro bhāvito bahulikato uppannānam pāpakānam akusalānam dhammānam pahānam paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānam kusalānam dhammānam uppādānam paripūreti, catuttho vihāro bhāvito bahulikato uppannānam kusalānam dhammānam thitip¹ asammosam² bhiyyobhāvan paripūreti. Paṭhamam sammappadhānam bhāvitam bahulikatam mānapahānam paripūreti, dutiyam sammappadhānam bhāvitam bahulikatam ālayasamugghatan paripūreti, tatiyam sammappadhānam bhāvitam bahulikatam avijjāpahānam paripūreti, catuttham sammappadhānam bhāvitam bahulikatam bhavūpasamam paripūreti. Mānapahānam bhāvitam bahulikatam saccādhiṭṭhānam paripūreti, ālayasamugghato bhāvito bahulikato cāgādhiṭṭhānam paripūreti, avijjāpahānam bhāvitam bahulikatam paññādhiṭṭhānam paripūreti, bhavūpasamo bhāvito bahulikato upasamādhiṭṭhānam paripūreti. Saccādhiṭṭhānam bhāvitam bahulikatam chandasamādhip paripūreti, cāgadhiṭṭhānam bhāvitam bahulikatam viriyasamādhip paripūreti, paññādhiṭṭhānam bhāvitam bahulikatam cittasamādhip paripūreti, upasamādhiṭṭhānam bhāvitam bahulikatam vimamsāsamādhip³ paripūreti. Chandasamādhi bhāvito bahulikato indriyasamvaram paripūreti, viriyasamādhi bhāvito bahulikato tapam paripūreti, cittasamādhi bhāvito bahulikato buddhip paripūreti, vimamsāsamādhi bhāvito bahulikato sabbupadhipatiṇissaggam⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettam paripūreti, tapo bhāvito bahulikato karuṇam paripūreti, buddhi bhāvitā bahulikatā muditam paripūreti, sabbupadhipatiṇissaggo⁵ bhāvito bahulikato upkekham paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo achchariyo abbhuto dhammo saccādhiṭṭhānam chandasamādhi indriyasamvaro mettā iti

¹ ṭhitī, S.; iti, B.

³ vimamsādhipati, B.

² asammosam, B. B.

⁴ onisaggam, B.

⁵ onisaggo B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam paṭhiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānam vīmāpsāsamādhi sabbupadhipaṭinissago² upekkhā³ iti catutthā⁴ disā.

* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānam⁵ chandasamādhi indriyasamāvaro mettā iti imesam dasannam suttānam eko attho byaṅjanam eva nānam.

Idam rāgacaritassa puggalassa bhesajjam.

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhi tapo⁶ karuṇā iti imesam dasannam suttānam eko attho byaṅjanam eva nānam.

Idam dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhi buddhi muditā iti imesam dasannam suttānam eko attho byaṅjanam eva nānam.

Idam diṭṭhicaritassa⁷ mandassa bhesajjam.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānam vīmāpsāsamādhi sabbupadhipaṭinissago⁸ upekkhā iti imesam dasannam suttānam eko attho byaṅjanam eva nānam.

¹ catutthi, B. S.

² onisaggo, B.

³ upekkhā, B.

⁴ catutthi, B. S.; ⁵ thi, B.

⁵ samādhiṭṭhānam, S.

⁶ B. S. insert kammaṇi.

⁷ B. S. add puggalassa.

⁸ paṭipadānisaggo, B.

Idam diṭṭhicaritassa udattassa bhesajjam.

Tattha dukkhā¹ ca paṭipadā dandhbhiññā dukkhā ca *
paṭipadā khippābhīññā appaṇihitam vimokkhamukham, su-
khā² paṭipadā² dandhbhiññā suññatavimokkhamukham³,
sukhā² paṭipadā² khippābhīññā animittam⁴ vimokkha-
mukham⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānam⁶ ca⁷ veda-
nāsu vedanānupassitā⁸ satipaṭṭhānañ ca appaṇihitam vimo-
kkhamukham, citte cittānupassitā suññatavimokkhamu-
kham⁹, dhammesu dhammānupassitā animittam⁴ vimokkha-
mukham⁴.

Tattha paṭhamañ¹⁰ ca¹⁰ jhānam¹⁰ dutiyañ ca jhānam
appaṇihitam vimokkhamukham, tatiyam jhānam suññatā,
catuttham jhānam animittam vimokkhamukham.

Tattha pathamo ca vihāro dutiyo ca vihāro appaṇihitam
vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro
animittam vimokkhamukham.

Tattha paṭhamañ ca sammappadhānam dutiyañ ca
sammappadhānam appaṇihitam vimokkhamukham, tatiyan
sammappadhānam suññatā, catuttham sammappadhānam
animittam vimokkhamukham.

Tattha mānapahānañ ca ālayasamugghāto ca¹¹ appaṇi-
hitam vimokkhamukham, avijjāpahānam suññatā, bhavūpa-
samo animittam vimokkhamukham.

Tattha saccādhiṭṭhānañ ca cāgādhiṭṭhānañ ca appaṇihi-
tam vimokkhamukham, paññādhiṭṭhānam suññatā, upasa-
mādhiṭṭhānam animittam vimokkhamukham.

Tattha chandasamādhi ca¹¹ viriyasamādhi ca appaṇihi-
tam vimokkhamukham, cittasamādhi suññatā, vīmaṇsāsam-
ādhi animittam vimokkhamukham.

Tattha indriyam samvaro ca tapo ca appaṇihitam
vimokkhamukham, buddhi suññatā, sabbupadhipatiñissaggo¹²
animittam vimokkhamukham.

¹ dukkhañ, S. ² sukha^o, S. ³ omukkhā, S.

⁴ ottavi^o, B. ⁵ passanā, B.; ⁶ passī viharatā, S.

⁶ oppadhānam, S. ⁷ om. B., S. ⁸ opassinā B.,

⁹ suññatā^o, B., S. ¹⁰ opathamajhānam, B.,

¹¹ om. S. ¹² odhinisaggā, B..

Tattha mettā ca karuṇā ca appaṇihitamp vimokkhamu-khamp, muditā suñnatā, upekkhā¹ animittamp vimokkha-mukhamp.

* d) Tesam vikkilitam:

Cattāro ahārū, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānū. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro vihārū. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññānatthitiyo, tāsam paṭipakkho cattāro sukhabhāgīyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sihā: buddhā pacceka-buddhā sāvakā ca hatarāgadosa-mohā³.

* Tesam vikkilitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkilitamp indriyādhiṭṭhānam, vikkilitamp vipariyāsāna-dhiṭṭhānā⁵ ca. Indriyāni saddhammagocaro vipariyāsa kilesagocaro.

Ayaṁ vuccati sihavikkilitassa ca⁶ nayassa⁶ disāloca-nassa ca⁶ nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyākaranesu hi ye | kusalākusalā⁹ ti ca.

* 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhīññāya khippābhīññāya⁶ ca niyyanti, ime dve puggalā. Ye su-khāya paṭipadāya dandhābhīññāya khippābhīññāya ca niyyanti, ime dve puggalā.

Tesam catunnām puggalānam ayam sampilesō: cattāro ahārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññānatthitiyo cattāri agatigamanāni ti.

¹ upekhā, S. ² cattāro, B. ³ gata^o, S. ⁴ otā, B.,

⁵ vipariyāsana^o, B.; vipariyāsām nadhiṭṭhānā, S.

⁶ om. S. ⁷ se ti, B. ⁸ sampilesahi, B. S.; om. B.; S. adds ca. ⁹ kusalā, B. ¹⁰ odāni, S.

Tesam catunnampi puggalānam idampi vodānam: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vihārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammāni catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhīññāya khippābhīññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhīññāya khippābhīññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhīññāya ca niyyāti, ayam ugghaṭitaññū, yo sādhūraṇāya¹, ayam vipañcitaññū, * yo dukkhāya paṭipadāya dandhābhīññāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathām upadissati, neyyassa vipassanām, samathavipassanām vipañcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukām dhammadesanām upadissati, tilkham neyyassa, mudutikkham vipañcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa sampkhittena dhammām desayati, sampkhitta-vitthārena vipañcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇām upadissati, vipañcitaññussa ādīnavañ ca nissaraṇāñ ca upadissati, neyyassa assādañ ca ādīnavañ ca nissaraṇāñ ca upadissati (Cf. p. 7). .

Tattha Bhagavā ugghaṭitaññussa adhipaññā-sikkham paññāpayati, adhicittam vipañcitaññussa, adhisilām neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhīññāya⁴ khippābhīññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhīññāya khippābhīññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipañcitaññū, neyyo ti.

Tesam tīṇām puggalānam ayam sampkileso: tīpi akusalāmūlāni lobho-akusalāmūlam doso-akusalāmūlam moho-

¹ orāṇo, B.r.

² B.r. adds puggalassa.

³ S. adds puggalassa.

⁴ B.r. S. add ca.

akusalamūlam¹, tipi duccaritāni kāyaduccaritam vacīducca-ritam manoduccaritam, tayo akusalavitakkā² kāmavitakko hyāpūdavitakko vihiṇsāvitakko, tisso akusalasaññā kāma-saññā byāpadasaññā vihiṇsāsaññā, tisso viparītasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāma-dukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā⁶ akusalam kāyakammaṇi akusalam vacikammaṇi akusalam manokammaṇi, tisso vi-pattiyo silavipatti dīṭṭhivipatti ācāravipatti.

Tesapi tippanam puggalānaṃ idamp vodānaṃ: tipi kusalamūlāni alobho-kusalamūlaṇi adoso-kusalamūlam⁷ amoho-kusala-mūlam, tipi sucaritāni kāyasucaritaṇi vacīsucaritaṇi manusucaritaṇi, tayo kusalavitakkā nekkhamma-vitakko⁸ abyāpūda-vitakko avihīṇsāvitakko, tayo samādhīsavitakkō-savicāro samādhi avitakko-vicāramatto samādhi avitakko-avicāro samādhi, tisso kusalasaññā nekkhammasaññā⁹ abyāpūdasaññā avihīṇsāsaññā, tisso aviparītasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalam kāyakammaṇi kusalam vacikammaṇi kusalam manokammaṇi, tipi soceyyāni kāyasoceyyam vacīsoceyyam manosoceyyam, tisso sam-pattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisilasikkhā adhicittasikkhā¹² adhipaññāsikkhā, tayo khandhā sīlakkhandho samādhikkhandho paññakkhan-dho¹³, tipi vimokkhamukhāni suññataṇi animittaṇi appaṇihitān ti. Iti kho cattāri hutvā tipi bhavanti tipi hutvā dve bhavanti: taṇhācarito ca¹⁴ dīṭṭhicarito ca.

* Tesam dvinnam puggalānaṃ ayam sampkileso: taṇhā ca avijjā ca ahirikāñ ca anottappañ ca asati ca asampajā-

¹ olaṇ ti S.

² akusalā vi^o, B.₁.

³ viparītā s^o, B.₁.

⁴ sukhave^o, B.₁.

⁵ dukkhave^o, B.₁.

⁶ akusalamūpaparikkhāro, S.

⁷ aku^o, B.₁.

⁸ nekkhamā^o, B.₁; nikkhama^o, B.

⁹ nekkhamā^o, B.₁; nikkhama^o, S.

¹⁰ oṭā s^o, S.

¹¹ kusalaparikkhā, S.

¹² adhicittā^o, B. B.₁.

¹³ paññā^o, B. S.

¹⁴ om. B.₁.

ñāñ ca ayonisomanasikāro¹ ca kosajjañ ca dovacassāñ ca ahaṇḍkāro ca mamañḍkāro ca asaddhā² ca pamādo ca asaddhammasavanañ³ ca asaṇḍvaro ca abhijjhā ca byāpādo ca nūvaraṇañ ca samyojanañ ca kodho ca upanālo ca makkho ca palūso ca issā ca macchariyañ⁴ ca māyā ca sāṭheyayañ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesañ dvinnāñ puggalāñ idāpi rodānam: samatho ca vipassanā ca hiri ca ottappañ ca sati ca sampajāññāñ ca yonisomanasikāro⁵ ca viriyārambho ca sovacassāñ⁶ ca dhamme-ñāṇañ ca anvaye-ñāṇañ ca khaye-ñāṇañ ca anupāde-ñāṇañ ca saddhā ca appamādo ca saddhammasavanañ ca saṇḍvaro ca anabhijjhā ca abyāpādo ca rāgavirāga ca cetovimutti avijjāvirāga ca paññāvimutti⁷ abhisamayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanālo ca amakkho ca apalūso ca issūpahānañ ca macchariyapahānañ ca vijjā ca vimutti ca saṇḍkhatārammaṇo⁹ ca vimokkho asaṇḍkhatārammaṇo ca vimokkho sa-upādisesa ca nibbānadhadū anupādisesa ca nibbānadhadū ti.

Ayañ vuccati¹⁰ tipukkhalañca nayassa aṅkusassa ca nayassa bhūmī ti.

Tenāha: —

Yo akusale samūlehi | netī ti

Oloketvā¹¹ disalocanenā¹² ti ca.

Niyuttam nayasamuṭṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha atṭhārasa mūlapadā kuhim daṭṭhabbā?

Sāsanapaṭṭhāne¹³

Tattha katamāñ sāsanapaṭṭhānam?

¹ ayoni ca ayoniso^o, B.¹ ² assa^o, S.; asaddho B.¹

³ assa^o, B.¹ ⁴ maccherañ, B. S. ⁵ yoni ca yoniso^o, B.¹

⁶ sovaccañ, B.¹ ⁷ B.¹ S. add ca. ⁸ api^o, B.; atijjhātā, B.¹

⁹ saṇḍkhāraṇār^o, S. ¹⁰ om. B. S. ¹¹ ḥayitvā, all MSS.

¹¹ disa^o, all MSS. ¹³ ḥnena, B.

Saṅkilesasabhāgiyam suttam, vāsanābhāgiyam suttam, nibbedhabhāgiyam suttam, asekhabhāgiyam¹ suttam, saṅkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam, saṅkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam, saṅkilesabhāgiyañ ca asekhabhāgiyañ ca suttam, saṅkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ¹ ca suttam, saṅkilesabhāgiyañ ca vāsanābhāgiyañ² ca² nibbedhabhāgiyañ³ ca suttam, vāsanābhāgiyañ⁴ ca nibbedhabhāgiyañ ca suttam⁴ taṇhāsaṅkilesabhāgiyam suttam, diṭṭhisaṅkilesabhāgiyam suttam, duccaritasaṅkilesabhāgiyam⁵ suttam, taṇhāvodūnabhāgiyam⁶ suttam, diṭṭhivodanabhāgiyam⁶ suttam, duccaritavodānabhāgiyam⁶ suttam.

Tattha saṅkileso tividho: taṇhāsaṅkileso, diṭṭhisaṅkileso, duccaritasaṅkileso.

Tattha taṇhāsaṅkileso samathena visujjhati. So samatho samādhiikkhandho. Diṭṭhisaṅkileso vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccaritasaṅkileso sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa⁸ sile patīṭhitassa yadi āsatti uppajjati bhavesu, evamp sāyam samathavipassanā bhāvanāmayam puññakiri-yavatthu⁹ bhavati. Tatrapapattiyā¹⁰ saṃvattati.

* Imāni cattāri suttāni sādhāraṇāni katāni atṭha bhavanti. Tāni yeva atṭha suttāni sādhāraṇāni katāni soṭasa bhavanti. Imehi solasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākarapena veyyākarapam anuminitabbam. Suttēna suttam anuminitabbam.

2. Tattha katamam saṅkilesabhāgiyam suttam?

Kāmāndhā jālaśaṅchānnā¹¹ taṇhāchadaṇachādiñ

¹ asekha^o, S. ² om. S.

³ anibbedha^o, S., then it continues: asekhabhāgiyañ ca suttam saṅki^o ca.

⁴⁻⁴ missing in B.; S. repeats this phrase.

⁵ duccaritam saṅki^o, S. ⁶ vodānam bh^o, S.

⁷ paññā^o, B. ⁸ tattha, B.

⁹ kriya^o, B.; ḫvathum, S. ¹⁰ yam, B.

¹¹ jalapacchānnā, B., S.

*pamattabandhunā¹ baddhā² macchā³ va kumināmukhe³
jarāmaranam anveti⁴ vaccho khirapako⁵ va mātaran ti*
(Cf. p. 36).

Idam saṃkilesabhāgiyam suttam.

Cattār' imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agati⁶ gacchati, dosā agati⁷
gacchati, bhayā agati⁸ gacchati, mohā agati⁹ gacchati.*

*Imāni kho¹⁰ bhikkhave cattāri agatigamanāni. Idam
avoca Bhagavā. Idam vatvāna Sugato athāparam etad
avoca Sattā: —*

*Chandā dosā bhayā mohā yo dhammaṇi ativattati⁸
nihiyati tassa yaso kālapakkhe va candimā ti* (Cf.
A. II, p. 18).

Idam saṃkilesabhāgiyasuttam.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasū ce padutthēna bhāsatī¹¹ vā karoti vā
tato namū dukkhām anveti cakkāṇi va vahato padan ti*
(Dhp. v. 1).

Idam saṃ^o¹²

*Middhī yadā hoti mahaggħaso ca
niddāyitā samparivattasāyī¹³
mahāvarāho¹⁴ va nivāpapuṭṭho¹⁵
punappunam gabbham upeti mando ti* (Thag. v. 17;
Dhp. v. 325).

Idam saṃ^o¹⁶

*Ayasū va malam̄ samutthitam̄
tat¹⁷ utṭhāya tam eva khādati
evam̄ atidhonacārinam̄
sāni¹⁸ kammāni nayanti¹⁹ duggatin ti* (Dhp. v. 240).

Idam saṃ^o²⁰

¹ °bandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S. ³ °mukhena, B.

⁴ anveti, S.; andheti, B. ⁵ khirū°, B.; khirūpago, S.

⁶ agati, B. S. throughout. ⁷ B. adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B. ¹² °phuṭṭho, S.; °vuṭṭho, B.

¹³ S. adds pe | suttam throughout, unless otherwise annotated.

¹⁴ tad, B. S. ¹⁵ tāni, B. S.

¹⁶ niyyanti, B. ¹⁷ S. omits sam°.

*Coro yathā sandhimukhe¹ gahito
sakammunā² haññati bajjhate ca
evam ayan pacca³ pajā parattha
sakammunā² haññati⁴ bajjhate cū ti* (Cf. M. II, p. 74).

Idam samp^o

*Sukhakāmāni bhūtāni yo daññena vihimsati
attano sukhām esāno pecca⁵ so na labhe⁶ sukhān ti*
(Ud. p. 127; Dhp. v. 131).

Idam samp^o

*Gunnāñ ce taramānānam jīmham gacchati puññavovo
sabbā tā jīmham⁸ gacchanti nette jīmhagata sati.
Evam eva⁹ manussesu yo hoti setṭhasammato
so ce adhammānam carati pageva itarā pajā,
sabbam rattāham dukham seti rājā ce hoti adhammiko ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idam samp^o

*Sukiccharūpā¹⁰ vat¹¹ īme manussā
karonti pāpām upadhisu¹² rattā
gacchanti te bahujanasannivāsan
nirayañ Avicīm¹³ kañukañ¹⁴ bhayānakān ti.*

Idam samp^o

*Phalañ ve kadalim hanti phalañ ve uññ¹⁵ phalañ¹⁶ naññ
sakkāro kāpurisam hanti gabhho assātarīñ¹⁷ yuthā ti*
(S. I, p. 154; Vin. II, p. 188).

Idam samp^o

*Kodhamakkhagaru¹⁸ bhikkhu lābhāsakkārakārañā¹⁶
sukhette pūtiñjāñ¹⁷ va saddhammasmiñ¹⁸ na rūhati ti.*

Idam samp^o

*Ildhāham bhikkhave ekaccām puggalāñ cetasā ceto pariccu
buddhacakkhusū evam pajānāni, yathā kho ayan puggalo
iriyati yañ ca patipadāñ patipanno yañ ca maggañ samūrū-*

¹ °mukhena, B._i. ² sakammanā, B. ³ pacca, B._i. S.

⁴ °om. S. ⁵ pacca, all MSS. exc. Com. ⁶ labhate, B._i. S.

⁷ See the corrections of this verse in the J. P. T. S. 1890,
p. 93. ⁸ °hā, B. ⁹ evam, S. Com.

¹⁰ sukiçca^o, B._i. ¹¹ °dhisu, B._i. Com.

¹² avicī^o, B.; avicitam ka^o, B.. ¹³ veļuph^o, S.

¹⁴ °tari, S.; °tari, B. ¹⁵ °gurū, S. ¹⁶ °ñam, B._i. S.

¹⁷ putib^o, B._i. ¹⁸ °smi, B._i.

Jho, imasmin cāyam samaye kālam kareyya yathābhataṁ nik-khito evam niraye. Tam kissa hetu? Cittam hi 'ssa bhikkhave padositam¹. Cittapadosahetu ca pana evam idh'ekacco kāyassa bhedā parammaraṇā apāyam duggatiṁ vinipātaṁ nirayam upapajjati².

Etam attham Bhagavā avoca. Tatth'etam itivuccati:

*Puduttacittam ūatvāna ekaccam iha puggalaṁ etam attham viyākāsi Satthā bhikkhūna³ santike:
Imasmin cāyam samaye kālam karissati pugalo nirayasmīn⁴ upapajjeyya cittam hi 'ssa padositam.
Cittapadosahetu⁵ hi sattā gacchanti duggatiṁ⁶ yathābhataṁ nikkhipeyya evam eva tathāvidho kāyassa bhedā duppañño nirayam so 'papajjati⁷ ti.
Ayam pi attho vutto Bhagavatū, iti me sutan ti (Of. It. p. 12 sq.).*

Idam samp^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyam mākattha pāpakaṁ kammaṁ āvi vā yadi vā raho sace 'va pāpakaṁ kammaṁ karissatha karotha vā na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Of. S. I, p. 209).

Idam samp^o

Adhammena dhanam laddhā musāvādena cūbhayaṁ mameti bālā maññanti, tam katham nu bhavissati? — Antarūyā⁹ bharissanti sambhatassa vinassati matā saggam na gacchanti, nanu ettāvatā hatā ti?

Idam samp^o

Katham khanati¹⁰ attānam, katham mittehi jirati katham vivattate dhammā, katham saggam na gacchat? — Lobbā khanati attānam, luddho mittehi jirati lobhā vivattate dhammā, lobhā saggam na gacchat¹¹ ti.

Idam samp^o

Caranti¹² bālā dummedhā amitteneva attanā karontū¹³ pāpakaṁ kammaṁ yan hoti kaṭukapphalam.

¹ otan ti, S.

² uppajjō, S. ³ bhikkhūnam, B. S.

⁴ oṣmi, B.

⁵ cittapadosahetu, all MSS. ⁶ oti, B.

⁷ upapā, S.; upajja, B.

⁸ bhayata, B. ¹⁰ khanati, S. ¹¹ oti (without ti), S.

⁹ all MSS. add su.

¹² ca rakkhanti, B.

¹³ oto, B.; oti, B.

*Na tam kammañ katañ¹ sādhu yan katvā anutappati²
yassa assūmukho rodam vipākam patisevati ti* (S. I,
p. 57; Dhp. v. 66 sq.).

Idam samp^o

*Dukkharañ duttitilikhañ ca aviyattena sūmaññum
bahū hi tattha sambādhā yattha bālo pasidati* (S. I, p. 7).

*Yo hi atthañ ca dhammañ ca bhāsamāne Tathāgate
manam padosaye bālo³, moghañ kho tassa jīvitam.*

*Etañ⁴ cāham⁴ arahāmi dukkhañ ca ito ca pūpiyataram
bhante, yo appameyyesu Tathāgatesu cittam padosemi avī-
tarāgo⁵ ti.*

Idam samp^o

*Appameyyañ paminanto ko 'dha vidvā vikappaye
appameyyañ pamāyantam nivutam⁶ māññe akissaran ti*
Idam samp^o [(S. I, p. 149)].

*Purisassa hi jātassa kudhāri⁷ jāyate mukhe
yāya chindati attānam bālo dubbhāsitam bhūmam (S. I,
p. 149; A. V, p. 171. 174).*

*Na hi sattham⁸ sunisitam⁹ visam kalāhalam¹⁰ iva¹¹
evam viraddham pāpeti¹² rācā dubbhāsitā yathā ti*

Idam samp^o [(Cf. Jāt. III, p. 103).]

*Yo nindiyam pasam̄satī
tam vā nindati yo pasam̄siyo
vicināti mukhena so kalin¹³
kalinā tena sukhāñ na vindati.*

*Appamatto ayan̄ kali
yo alkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro kali
yo sugatesu¹⁴ manam padosaye ti.
Satam sahassānan nirabbudānam¹⁵
chattin̄satī¹⁶ pañca¹⁶ ca abhudāni*

¹ om. B.

² o'kappati, B.

³ balam, B.

⁴ etam tassa, B.

⁵ °gū, all MSS.

⁶ nivattam. B.

⁷ so all MSS.

⁸ sattam, B., S.

⁹ sunissitam, S.

¹⁰ olam, B., S. Com.; hālakalam, B.

¹¹ pī ca, S.

¹² pāpeti, B.; pāneti, S.

¹³ kali, S.; kali, B.

¹⁴ °tena, B.

¹⁵ °dāni, B.

¹⁶ chattisatippañca, B.

*yam ariyagarahī nirayam upeti
vācaṇ manāñ ca pañidhāya pāpakan ti* (S. I,
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idam samp^o

*Yo lobhaguṇe anuyutto, so vacasū¹ paribhāsatī aññe
assaddho unariyo avaduññū² maccharī pesuṇiyam anuyutto.*

Mukhadugga vibhūta³ unariya⁴
bhūnahu pāpaka dukkaṭakāri
purisanta kali avajātakaputta⁵
mā bahu bhāñ' idha nerayiko 'si.
Rajam ākirase ahitāya
sante garhasi kibbisakāri
bahūni⁶ duccaritāni caritvā
gacchasi⁷ papatam⁸ cīrarattan⁹ ti.*

Idam sampilesabhāgiyam suttam.

3. Tattha katamamp vāsanābhāgiyam suttam?

*Manopubbaṅgamā dhammā manoseṭṭhā manomaya
manasū ce pasannena bhāsatī vā karoti vā
tato namp sukhām anveti chāyā va anupāyinī ti* (Dhp. v.2).

Idam vāsanābhāgiyam suttam.

Mahānāmo Sakko Bhagavantuṇ etad avoca:—

*Idam bhante Kapilavathu¹⁰ iḍdhāñ c'eva phūtañ ca
bahujanāñ ākīrṇamanussāñ sambādhabyūhaṇ¹¹. So kho *
ahaṇ bhante Bhagavantuṇ vā¹² payirupāsitvā manobhāva-
niye vā bhikkhū sāyan̄hasamayaṇ Kapilavatthuṇ¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakutena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayhaṇ bhante tasmin samaye
mussati eva Bhagavantuṇ ārabba sati, mussati dhammaṇ
āralbha sati, mussati samghaṇi ārabba sati. Tassa may-
haṇ bhante evaṇ hoti: *Imamhi cāhaṇ¹⁴ sāyan̄hasamaye¹⁵
kālaṇ kareyyaṇ¹⁶, kā mam' assa gati ko abhisamparāyo ti?**

¹ B. adds ca. ² anava^o B.₁. ³ oṭam, B. ⁴ °yam, S.

⁵ °vutta, S. ⁶ B. adds ca, S. 'dha. ⁷ B. B₁ add kho.

⁸ pāpakan, S. ⁹ cira^o, S. ¹⁰ vatthum, B₁. S.

¹¹ sambādhavibhūhaṇ, B₁. ¹² °vatthu, B₁. ¹³ °nāpi, S.

¹⁴ cāyam, S. ¹⁵ samaye, S. ¹⁶ °yya, B₁. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakaṇ² te maraṇam bhavissati apāpikā³ kālakiriyā⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

*Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā arahām | pe⁵ | Satthā⁶ devamamussānam⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Sam-
ghe | pe⁸ | ariyakantehi silehi samannāgato hoti akhanḍehi
pe⁹ | samādhisamvattanikehi.*

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapono pācīnapabbhāro. So mūlehi chinno katamena papateyyū ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

*Evam eva kho Mahānāma imehi catūhi dhammehi sam-
annāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahā-
nāma, apāpakaṇ te maraṇam bhavissati apāpikā kālakiriyā
ti (S. V, p. 371).*

Idamp vāsanābhāgiyam suttam.

*Sukhakāmāni bhūtūni yo daṇḍena na hiṃsatī
attano sukham esāno pecca¹⁰ so labhate sukhān ti*

(Ud. p. 12; Dhp. v. 132).

Idamp vā¹¹

*Gunnāñ¹² ce taramānānam ujum gacchati puṇyavovo
sabbū tā ujum gacchanti nette ujum gate satī.*

*Evam eva manussesu yo hoti setṭhasammato
so ce¹³ 'va¹⁴ dhammaṇ carati pageva itarā pajū,
sabbam ratṭham¹⁵ sukham¹⁶ seti rājā ce hoti dhammiko ti*

(A. II, p. 76; Jät. III, p. 111; V, p. 168. 242).

Idamp vā¹⁶

*Bhagavā Sāvatthiyaṇ viharati Jetavane Anāthapindikassu
ārāme. Tena kho pana samayena sambuhulā bhikkhū Bhaga-*

¹ B. adds idamp.

² apāpikā, B. S.

³ °kām, B. r.

⁴ °yam, B. r.

⁵ pa, B.

⁶ om. B.

pa, B. B. r.

⁸ pecca, B. B. r.

⁹ B. S. in full.

¹¹ B. has ce.

om. S.

¹⁰ gunṇāñ, S.

vato cīvarakamīmāṇī karonti: niṭṭhitacīvara Bhagavā temā-saccayena cārikāṇī pakkamissatū ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo¹ Sākete paṭīvasanti kena-ci-d-eva karayīyena. Assosūm kho Isidatta-Purāṇā thapatayo ‘sambahulā kira bhikkhū Bhagavato cīvarakamīmāṇī karonti: niṭṭhitacīvara Bhagavā temāsaccayena cārikāṇī pakkamissatū’ ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṇī ṭhapesuṇī: yadā tvam amhō purisa passeyyāsi Bhagavantāṇī āgacchantaṇī arahantaṇī sammāsambuddhaṇī, athu am-hākaṇī āroceyyāsi ti. Dvīhatīhaṇī ṭhito kho so² puriso addasa Bhagavantāṇī dārato ‘va āgacchantaṇī. Disvāna yena Isidatta-Purāṇā thapatayo ten³ upasāṇikāni, upasāṇikāmitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṇī bhante Bhagavā āgacchati arahantaṇī sammāsambuddho, yassa dāni kālaṇī maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten⁴ upasāṇi kāniṇisu, upasāṇikāmitvā Bhagavantāṇī abhivādetvā Bhagavantāṇī piṭṭhiṇī piṭṭhiṇī anubandhiṇisu. Atha kho Bhagavā maggā⁴ okkamaṇī yen⁵ aññatarāṇī rukkhamūlāṇī ten⁶ upasāṇikāni, upasāṇikāmitvā paññatte īsane nisēdī. Isidatta-Purāṇā pi kho thapatayo Bhagavantāṇī abhivādetvā ekamantaṇī nisidiṇisu. Ekamantaṇī nisinnā⁵ kho Isidatta-Purāṇā thapatayo Bhagavantāṇī etad avocuṇī: —

Yadā mayaṇī bhante Bhagavantāṇī sunōma ‘Sāvatthiyā⁶ Kosalesu cārikāṇī pakkamissatū’ ti, hoti no tasmīmī samaye anattamanatā, hoti domanassamī ‘dūre no Bhagavā bhavissatū’ ti. Yadā⁷ mayaṇī bhante Bhagavantāṇī sunōma ‘Sāvatthiyā⁶ Kosalesu cārikāṇī pakkanto⁸’ ti⁸, hoti no tasmīmī samaye anattamanatā, hoti domanassamī ‘dūre no Bhagavā’ ti. Yadā mayaṇī bhante Bhagavantāṇī sunōma ‘Kāśīsu Magadhesu cārikāṇī pakkamissatū’ ti, hoti⁹ no tasmīmī samaye anattamanatā, hoti domanassamī ‘dūre no Bhagavā

¹ dha^o, B₁ throughout.

² om. B.

³ Purāṇā, B₁.

⁴ magge okkama, S.

⁵ nisinno, all MSS.

⁶ yam, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissati’ *ti*. *Yadā¹* mayam bhante *Bhagavantam* *suñoma* ‘*Kūśisu²* *Mugadhesu* cārikāṇi pakkanto’ *ti*, *anappakā* no *tasmin* samaye *attamanatā* hoti, *anappakaṇi* *domanassam* ‘dūre no *Bhagavā*’ *ti*. *Yadā* mayam bhante *Bhagavantam* *suñoma* ‘*Mugadhesu Kūśisu* cārikāṇi pakkumissati’ *ti*, hoti no *tasmin* samaye *attamanatā*, hoti *somanassam* ‘āsanne no *Bhagavā* *bhavissati*’ *ti*. *Yadā³* mayam bhante *Bhagavantam* *suñoma* ‘*Mugadhesu Kūśisu* cārikāṇi pakkanto’ *ti*, hoti no *tasmin* samaye *attamanatā*, hoti *somanassam* ‘āsanne no *Bhagavā*’ *ti*. *Yadā⁴* mayam bhante *Bhagavantam* *suñoma* ‘*Kosalesu Sāvatthiyam⁴* cārikāṇi pakkamissati’ *ti*, hoti no *tasmin* samaye *attamanatā*, hoti *somanassam* ‘āsanne no *Bhagavā* *bhavissati*’ *ti*. *Yadā⁵* mayam bhante *Bhagavantam* *suñoma* ‘*Sāvatthiyam⁷* viharati Jetavane Anāthapīṇḍikassa ārāme’ *ti*, *anappakā* no *tasmin* samaye *attamanatā* hoti, *anappakaṇi* *somanassam* ‘āsanne no *Bhagavā*’ *ti*.

Tasmā *ti* ha thapatayo sambādhō għurāvāso rajāputho, abbhokāso pabbajjā alañ ca pana vo thapatayo appamā-dāyā *ti*.

Atthi kho no bhante⁸ etamhā sambādhā añño sumbādhō sambādhataro c'eva sambādhasarūkhātataro cā *ti*.

Katamo pana vo thapatayo etamhā sambādhā añño sambādhō sambādhataro c'eva sambādhasarūkhātataro cā *ti*?

Idha mayaṇ bhante yadā rājā Pāsenadi⁹ Kosalo uyyū-nabħūmīn gantukāmo hoti, ye te rañno Pāsenadissa⁹ Kosalassa nāgā opavayhā¹⁰ te kappetvā yā tā rañno Pāsenadissa⁹ Kosalassa pajāpatiyo piyā manāpā tāsam¹¹ ekan purato ekan pacchato nisidipema. Tāsan¹² kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhakarandakassa tāva-d-eva vivariyamānassa, yathā tuu rājā-rahena gandheña vijkusitānan. Tāsan¹² kho pana bhante bhaginīnam evarūpo kāyasampphasso¹² hoti, seyyathā pi

¹ B. S. add pana.

² after Ma^o, B._i.

³ B. adds pana.

⁴ Sāvatthi, B., S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā^o, B._i.

⁸ S. inserts tasmin samaye, B_i tasmi ca pamaye.

⁹ Passenadi, B_i.

¹⁰ opaguyhā, B., S.

¹¹ tā, B_i.

¹² kāyassa samph^o, B., S.

nāma tūlapicuno vā kappāpicuno vā, yathā tam rājakaññā-nāpi sukhedhitānam. Tasmīm kho pana bhante samaye nāgo pi rakkhitabbo hoti, tā pi bhaginīyo rakkhitabbā honti, attā pi rakkhitabbo¹ hoti. Na² kho pana mayāpi bhante * abhijānāma tāsu bhaginīsu pāpakaṇi cittāpi uppādentā³. Ayam kho no bhante etanīhā sambādhā añño sambādho sambādhataro c'eva⁴ sambādhasaṇḍhūtataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā aluñ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-dena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ | Satthā⁸ devamanussānam⁹ buddho Bhagavā ti. Dhamme...¹⁰ Saṅghe...¹¹ vigatamalamaccherena cetasā agāram¹² ajjhā-vasati, muttacāgo payutupāni vossagarato yācayogo dāna-saṇṇivibhāgarato¹³.

Imehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham¹⁴ | pe¹⁵ | Satthā⁸ devamanussānam⁹ buddho Bhagavā ti. Dhamme...¹⁵ Saṅghe...¹⁵ Yāpi kho pana kiñci kule deyyadhammam, sabbañca tam uppātivibhattam sīlavantehi kalyāṇadhammehi. Tañca kiñcī maññatha thapatayo, katī viya te Kosalesu manussā ye tumhākāpi samasamā, yad idam dānasāṇṇivibhā-gehī ti?

Lālhā no bhante suladdham no bhante, yesam no Bhagavā evam jānatā ti (S. V, p. 348 sqq.).

Idam vā^o¹⁶

¹ otabbā, S. ² no, B. ³ oto, B. S.

⁴ B. add sambādho. ⁵ avacca^o, B._i.

⁶ om. B._i. S. ⁷ pa, B. ⁸ om. B. ⁹ ca, B._i.

¹⁰ ca | pe | B., ¹¹ aṅgāram, B._i.

¹² B. Com. add appātivibhattam. ¹³ om. B. S.

¹⁴ pa, B. B._i. ¹⁵ pa, B._i. ¹⁶ B. S. in full.

*Ekapuppham¹ pūjītvāna² sahassakappakoṭīyo³
deve c'eva manusse ca sesena parinibbuto ti⁴.*

Idam vā⁵

*Assatthes haritobhūse sañvirūḍhamhi pādape
ekam buddhagatam saññām alabhiṇī⁶ 'ham patissuto⁷.
Ajja timsaṇi tato kappā nābhijānāmi druggatim⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsanā¹⁰ ti.*

Idam vā¹¹

*Piṇḍāya Kosalam puram pāvīsi¹² aggapuggalo
anukampako purebhattam tañhānighātano¹³ muni.*

*Purisassa vaṭaṇsako [hatthe]¹⁴ sabbapuppheli 'laṇikato,
so addasāsi¹⁵ sambuddham bhūkkhusaṅghapurakkhatum¹⁶
Pavisantam rājamagge¹⁷ devamanussapūjitaṇ¹⁸
haṭṭho¹⁹ cittaṇi pasādetvā sambuddham upasaṇikami.*

*So [taṇi] vaṭaṇsakam surabhī²⁰ vaṇṇavantam manora-
maṇi²¹.*

sambuddhass²² upanāmesi²² pasanno sehi pānihi²³.

*Tato aggisilkhā vaṇṇā buddhassa lapanantarā
sahassarāmī vijjur va²⁴ ökā nikkhami ānanā.*

*Padakkhiṇaṇi karitrāna sīse ādiccabandhuno
tikkhattum parivatṭetvā²⁵ muddhan²⁵ antaradhyāyatha²⁶.*

*Idam disvān²⁷ acchariyam abbhutaṇi lomahamṣanam
ekāṇam cīvaraṇi hātvā Ānando etad abravi²⁸. —*

*Ko hetu sitakammāya²⁹, byākarohi mahāmūne,
dhammā loko bhavissati, kañkhā³⁰ vitara³⁰ no³⁰ mune.*

Yassa³¹ tam³¹ sabbadhammesu sadā nāraṇi pavattati

¹ opphaṇi ca jitvō, B. S. ² sahassam kappa^o, S.

³ om. B. S. ⁴ vāsanā, B.; vāsanābhāgīyam, S.

⁵ assatte, B. ⁶ 'bhī, B., Com.; °bhī, S. ⁷ patiyato, B.

⁸ °ti, B. B. ⁹ tassa, B. S. ¹⁰ B. adds vā.

¹¹ vāsanā, B. S. ¹² pavisi, B. S. ¹³ °tako, S. Com.

¹⁴ hattho, S. ¹⁵ addassāsi, S.; B. adds nam.

¹⁶ pūre^o, B. ¹⁷ °maggena, all MSS. ¹⁸ °mānusa^o, B.

¹⁹ haṭṭhā, S.; hattho, B. ²⁰ surati, S. ²¹ °rammaṇi, B.

²² sambuddhassa panā^o, B. ²³ pānihibi, B.

²⁴ iva, all MSS. ²⁵ °vatteṭvā, B.; °vadḍetvā, S.

²⁶ muddhi^o, B.; buddhantara^o, S. ²⁷ °vāna, B., S.; disvā, B.

²⁸ abruvi, S. ²⁹ °kammassa, B.

³⁰ kañkhavitarano, B.; also S. has vitarano; °kham vi^o, Com.

³¹ yass' etam, S.

kaṇikhaṇematiκam¹ theram Ānandam etad abravi: —

Yo so Ānanda puriso mayi cittam pasādayi

caturāśiti kappāni duggatim² na gamissati.

*Devesu devasobhaṇgaṇi dibbaṇi raijaṇi pasāsiya
manujesu manujindu rājā rathe bhavissati.*

*So carīmaṇi³ pabbajitvā sacchikatvāna⁴ dhammatum⁵
paccekabuddho dhūtarāgo Vaṭaṁsako [nāma] bhavissati.*

N'atthi citte pasannamhi appakā nāma dakkhiṇā

Tathāgate vā sambuddhe atha vā tassa sāvake.

*Evaṇi acintiyā buddhā buddhadhammā acintiyā
acintiyē⁶ pasannānam pāko⁷ hoti acintiyo ti.*

Idamp vā⁸

*Idhānam bhikkhave ekaccam puggalāni evanī cetasā ceto
paricca buddhacalikunā evanī pañjānāni, yañā kho ayam
puggalo iriyati yañ ca paṭipadāni paṭipanno yañ ca maggam
samārūḍho, imasmin cāyam samaye kālam kareyya yañā
bhataṇi nikhitto evanī sayye. Tam kissa hetu? Cittam
hi⁹ 'ssa¹⁰ bhikkhave pasāditaṇi, cittapasādahetu cu pana
evam idh' ekacco kāyassa bhedā parammarañā sugati¹¹ saggam
lokaṇi upapajjeyyā ti.*

Etam atthaṇi Bhagavā avoca. Tatth' etam¹² iti¹³ vuccati:

*Pasanuccittam ūnatvāna ekaccam idha puggalāni
etam atthaṇi viyākāsi Satthā bhikkhūna¹⁴ santike:*

*Imasmīn¹⁵ cāyam¹⁶ samaye kālam kiriyātha¹⁷ puggalo
saggasmiṇ¹⁸ upapajjeyya cittam hi 'ssa¹⁹ pasāditaṇi.*

*Cittapasādahetu hi sattā gacchanti sugati²⁰
yathābhataṇi nikhippeyya evam evam²¹ tathāvidho
kāyassa bhedā sappañño saggam so upapajjati ti.*

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idamp vā²²

¹ kamkha^o, S.; kaṇkhi^o, B. ² °ti, B.

³ cari^o, all MSS. against the metre.

⁴ °katvā, B. B. Com.; B. adds ca. ⁵ dhammaṇi, B. Com.

⁶ °yesu, B. S. ⁷ vipāko, B. S. ⁸ B. S. in full.

⁹ °cassa, B. ¹⁰ atth' etam, S. ¹¹ om. B. S.

¹² °namp, B. S. ¹³ imasmīn vāye, B. ¹⁴ °ka^o, B.

¹⁵ saggamhi, B. ¹⁶ taññissa B. ¹⁷ etam, S.

Suvāṇṇachadanaṇī nāvāṇī nārī āruyha tiṭṭhasi¹
ogdhase pokkharaṇī² padmaṇī³ chindasi pāṇīnā (V.V. p. 4).
Kena te tūdiso vanṇo ānubhāvo jutū ca te
uppijanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate saṃsa, kissa kammas⁶ idam phalam⁷ —
Sā devatā attamanā devarājena pucchitā
** pañīham puṭṭhā⁸ viyākāsi⁹ Sakkassa iti me sutam¹⁰:*
Addhānapaṭṭipannāham¹¹ disvā thūpaṇī manoramam¹²
tathā cittam pasādesi¹³ Kassapassa yasassino
padmapuppheli¹⁴ pūjesi¹⁵ pasannā sehi pāñīhi¹⁶.
Tass' eva kammasa phalam vipāko
etādisam¹⁷ katapuññā labhanti¹⁸ ti.

Idam vā¹⁹

Dānakathā sīlakathā suggakathā puññakathā puññavipā-
kakathā ti²⁰.

Idam vā²¹

Api cāpi pañṣuthūpesu uddissakatesu²² dasabaladharānam
tattha pi kāraṇi katvā saggesu narā pamodentī²³ ti²⁴.

Idam vā²⁵

Devaputtasarīravaṇīnā sabbe subhagasañṭhitī²⁶
udakena pañṣum²⁷ temetvā thūpaṇī vaddheta²⁸ Kassapam.

Ayanī sugatte²⁹ sugatassa thūpo
mahesino dasabaladhammucārīno³⁰
yasminī³¹ ime devamanujā pasannā
kāraṇi karonto³² jarāmarañā pamuccare ti³³.

Idam vā³⁴

Uṭāraṇi vata³⁵ tam³⁶ āsi yāhaṇī thūpaṇī mahesino

¹ oti, B. S. ² oṇī, all MSS. ³ padumam, B., S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā^o, B.,

⁷ suttam, B., ⁸ addhāham paṭī^o, S.

⁹ orrammam, B., ¹⁰ oti, B., S.

¹¹ padmu^o, B.; paduma^o, S.; padumma^o, B.,

¹² oṣīm, B., ¹³ obhī, B.; om. B. ¹⁴ oṣā, S.

¹⁵ oti (without ti), S. ¹⁶ B., S. in full.

¹⁷ vāsanā, B., S. ¹⁸ udissa^o, B., ¹⁹ modo^o, B.,

²⁰ vo vāsanābhāgi, S. ²¹ obhava^o, S. ²² oṣu, B.,

²³ vaddhedi, S. ²⁴ sugate, B. ²⁵ oḍhārino, B.

²⁶ tasmin, B. ²⁷ oṭā, S. ²⁸ vantam, S.

²⁹ rūpam, B.,

uppalāni ca cattāri mālañ ca abhiropayi.

Ajā timsa¹ tato kappā nābhijānāmi duggatiñ²

vinipātam na gacchāmi thūpam pñjetvā Satthuno ti³.

Idamp vā⁴

*Battimsalakkhaṇadharassa⁵ vijitavijayassa lokanāthassa
satasaḥassa⁶ kappe mudito thūpam apñjesi⁷. Yam mayā
pasutam⁸ puññam tena ca puññena devasobhagam rajjāni
ca⁹ kārītāni anāgantūna vinipātam. Yam cakkhuñ¹⁰ adanta-
damakassa sāsane pañihitam, tathā cittam, tam me salbam
laddham, vimuttacittamhi vidhūtalatā ti.*

Idamp vā⁴

*Sāmākṣapattodanamattam eva hi¹¹
paccekkabuddhasmiñ¹² adāsi dakkhinam
vimuttacitte akhile anāsave
arañavihārīmhi¹³ asaṅgamānase.
Tasmiñ¹⁴ ca okappayi¹⁵ dhammam uttamam
tusmiñ¹⁶ ca dhamme paññhesi¹⁶ mānasam;
evam vihārīhi¹⁷ me saṅgamo siyā
bhāve kudassu¹⁸ pi ca mā apekkhavā.
Tass' eva kammassa vipākato aham
sahassakkhattum Kurusūpapajjatha
dīghāyukesu amamesu pāñisu¹⁹
visesagāmīsu²⁰ ahīnagāmīsu²¹.
Tass' eva kammassa vipākato aham
sahassakkhattum tidasopapajjatha
vicitramālābharaṇāulepisu
visiññhakāyūpagato yasassisu.
Tass' eva kammassa vipākato aham
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi²²*

¹ timsa, S.; tisan, B.

² oti, B.

³ om. S. ⁴ vūsanā, S.

⁵ bāttisa, B.; bāttinsa, B.

⁶ sahassam, B.

⁷ pñjesi, S.

⁸ ota, B.

⁹ om. B.

¹⁰ cakkhu, B. B.

¹¹ ti, B.

¹² buddhamhi, B.

¹³ ramhi, S.

¹⁴ tasmi, B. B.

¹⁵ hi, S.

¹⁶ pañadhemī, S.

¹⁷ trihi, B.

¹⁸ kudāsu, B.; Com. omits pi.

¹⁹ oñisu, S. Com.

²⁰ oñisu, B. B.

²¹ oñisu, Com.

²² oñhāri, S.

samāgamo¹ āsi hitāhitāsihi².

*Paccakkhaṇi khvimaṇi avaca Tathāgato [jino]
samijjhate sīlavato³ yad icchatī
yathā yathā me manasā⁴ vicintitaṇi
tathā samiddham, ayam antimo bhavo ti⁵.*

Idam vā⁶

*Ekatīnsamhi kappamhi jino unejo
anantadassī bhugavā Sikhi ti
tassāyi rājā bhātā⁷ Sikhandī⁸
buddhe ca dhamme ca abhipasanno.
Parinibbutē lokavināyakamhi⁹
thūpaṇi s'akāsi viḍudāṇi mahantūṇi
sumantato gāvutikāṇi¹⁰ māhesino
devātidevassa naruttamassa.*

*Tasmīṇi manuso balim ābhīhāri¹¹
paggayha jātīsu manam pahatīho
vātēna puppham patitassa ekam
tāhanī gahetvāna¹² tass' ev' adāsi¹³.
So māṇi avocābhīpasannacitto¹⁴:
tuyham¹⁵ eva¹⁶ etam¹⁷ puppham dadāmi¹⁸
tāhanī gahetvā abhiropayesi¹⁹
punappurunāṇi buddham anussaranto.*

*Ajja tiṇsaṇi²⁰ tato kappā²¹ nābhijānāmi duggatiṇi²²
vinipātañ ca na gacchāmi, thūpapūjāy²³ idam phulan ti.
Idam vā⁶*

*Kapilam nāma nagaraṇi suvibhattāṇi mahāpatham
ākīṇam iddhāṇi phītañ²³ ca Brahmadattassa rājino.
Kummāsaṇi²⁴ vikīṇiṇi²⁵ tattha Pañcālāṇi puruttame*

¹ °gate, S.

² °bhi, B.

³ silāto, B.

⁴ māo, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B.

⁸ Sikhī ti, B.; Sikhi ti, B.

⁹ °kam pi, B.

¹⁰ °takam, S.

¹¹ °rī, S.; °hari, Com.

¹² °tvā, B.

¹³ °sim, B.

¹⁴ avocāti°, B., S.

¹⁵ tuyh' eva, B., S.

¹⁶ ekam, S.

¹⁷ dadāsi, B.; adāsi, S.

¹⁸ °sim, B.

¹⁹ timsa, B.; tisan, B.

²⁰ kappe, B.

²¹ °ti, B.; om. B.

²² °pūjā, S.

²³ pītañ, S.

²⁴ kumāsaṇi, B., B.

²⁵ vikini, B.; vikini, S.

so 'ham addassi¹ sambuddham uparittham yasassīyañ.
Hattho cittap pasādetvā nimantesi naruttamañ
Ariṭṭham dhucabhattena yan me gehasmiñ² vijjatha.
Tato ca kattiko³ puṇyo puṇyamāsi upaṭṭhitā
navañ dussayugam gayha Ariṭṭhassopanāmayañ⁴.
Pasannacittap nātvāna paṭigayhi naruttamo
anukampakos⁵ kāruṇiko taṇhānighātano⁶ muni.
Tāham kamman karitevā kalyānam buddhavāṇipitam
deve c' eva manuse ca sandhāvitvā⁷ tato euto
Bārāṇasīyañ nagare setṭhissa ekaputtako
adḍhe kulasmiñ uppajji⁸ pānehi ca piyataro.
Tato ca viññutam patto devaputtena codito
pūśālū oruhitvāna sambuddham upasāñhami⁹.
So me dhammam adesayi anukampāya Gotamo
dukkham dukkhasamuppādām dukkhassa ca atikkamam¹⁰
Ariyan tīhaṅgikam¹¹ maygam dukkhāpasamagāminam
cattāri ariyasaccāni munidhammam adesayi.
Tussāham vacanam sutvā vihariñ¹² sāsane rato
samatham paṭivijjhāham rattīṇḍivam¹³ atandito¹⁴
Ajjhatañ ca bahiddhā ca ye me vijjīnsu āsavā
salbe āsūp samacchinnañ na ca uppajjare¹⁵ puna.
Pariyantakatañ dukkham carimo yan samussayo
jātimaraṇasamāsāro n'atthi dāni punabbhavo ti.
Idam vāsanābhāgiyam suttam.

4. Tattha katamap nibbedhabhāgiyam suttam?
- Uddhanu adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahañm¹⁹ ti anānupassi
 evam vimutto udatāri²⁰ ogham
 atīṇṇapuṇbāñ apunabbhavāyā ti (Cf. p. 63).

Idam nibbedhabhāgiyam suttam.

¹ addasiñ, B.; addasāsi, B. ² °smi, B. B.
³ °kā, B., S. ⁴ °yim, B. ⁵ °pam, S.
⁶ °niggātano, B., S. ⁷ °vetvā, S.
⁸ upapajji, S. ⁹ °mim, S. ¹⁰ °kkamanam, B.
¹¹ ariyāñ ca aṭṭha°, B.; ariyā ca aṭṭha°, S.
¹² °ri, B.; vihāsi, S. ¹³ rattidi°, B.
¹⁴ ahantito, B. ¹⁵ upa°, B. B. ¹⁶ B; adds ca.
¹⁷ vimutto, B. ¹⁸ ayahasmī, S.
¹⁹ °tari, B.; udadāti, B.

Silavato Ānanda na cetanā karaṇīyā kinti me avippaṭisārō jāyeyyā¹ ti. Dhammatā esā Ānanda, yanī silavato avippaṭisārō jāyeyya.

Avippaṭisārino² Ānanda na cetanā karaṇīyā kinti me pāmojjam³ jāyeyyā⁴ ti. Dhammatā esā Ānanda, yanī avippaṭisārino pāmojjam³ jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā kinti me pīti jāyeyyā⁵ ti. Dhammatā esā Ānanda, yanī pamuditassa pīti jāyeyya.

Pitimanassa Ānanda na cetanā karaṇīyā kinti me kāyo passambheyyā⁶ ti. Dhammatā esā Ānanda, yanī pitimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā kintāhaṇī⁷ sukhāṇi vediyeyyan⁸ ti. Dhammatā esā Ānanda, yanī passaddhakāyo sukhāṇi vediyeyya.

Sukhino Ānanda na cetanā karaṇīyā kinti me samādhī jāyeyyā⁹ ti. Dhammatā esā Ānanda, yanī sukhino samādhī jāyeyyya.

Samāhitassa Ānanda na cetanā karaṇīyā kintāhaṇī¹⁰ yathābhūtaṇi pajāneyyan¹¹ ti. Dhammatā esā Ānanda, yanī samāhito yathābhūtaṇi pajāneyyya.

Yathābhūtaṇi pajānatā Ānanda na cetanā karaṇīyā kinti me nibbidaṇi jāyeyyā¹² ti. Dhammatā esā Ānanda, yanī yathābhūtaṇi pajānanto nibbindereyya¹³.

Nibbindantena Ānanda na cetanā karaṇīyā kinti me virāgo jāyeyyā¹⁴ ti. Dhammatā esā Ānanda, yanī nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā kinti me vimutti jāyeyyā¹⁵ ti. Dhammatā esā Ānanda, yanī virajjanto vimutteyya.

Vimuttentena Ānanda na cetanā karaṇīyā kinti me vimuttīñāṇadassanāṇi uppajjeyyā¹⁶ ti. Dhammatā esā Ānanda, yanī vimuttassa vimuttīñāṇadassanāṇi uppajjeyyā¹⁷ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idam ni¹⁸

¹ °nā, B.

² pāmujjam, B.

³ kintāyām B_r; kinti ḥām, S.

⁴ kintāyām, B.,

⁵ nibbideyya, B._r.

⁶ upajj°, B_r; upapā°, B.

⁷ B_r, S. in full.

*Yadā have pātubhavanti dhammā
ātāpiṇo jhāyato brāhmaṇassa
ath' assa kañkhā vapayanti sabbā
yato pajānāti sahetudhamman ti* (Vin. I, p. 2;
Ud. p. 1). *

Idam nī^o 1

*Yadā have pātubhavanti dhammā
ātāpiṇo jhāyato brāhmaṇassa
ath' assa kañkhā vapayanti sabbā
yato khayaṁ paccayānaṁ avedi ti* (Vin. I, p. 2;
Ud. p. 2).

Idam nī^o 2

*Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varan
kodhamānamakkhavinayatthan⁴ his
Tissa brahmacariyan vussati ti* (S. II, p. 282).

Idam nī^o 2

*Kadāhaṇ Nandam passeyyaṇ āraññam⁶ paññukūlikam
aññatūñchena yāpentan kāmesu anapekkhanan ti* (S. II, *
p. 281).

Idam nī^o 2

*Kiñ su jhitvā⁷ sukhāṇ seti⁸ kiñ su jhitvā⁹ na socati¹⁰
kiss' assa¹¹ ekadhammassa vadhaṇ rocesi Gotamā ti? —
Kodhaṇ jhitvā¹² sukhāṇ seti kodhaṇ jhitvā¹² na socati
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadhaṇ ariyā pasaṇṣanti tam¹⁴ hi¹⁴ jhitvā¹² na socati ti
(S. I, p. 161).*

Idam nī^o 2

*Kiñ¹⁵ sū¹⁵ hane uppaṭitan¹⁶ kiñ¹⁷ su jātaṇ vinodaye
kiñ¹⁸ cassu¹⁸ pajāhe dhīro kissābhīsamayo sukho? —*

¹ S. in full.² nibbe, S.³ akodho, S.⁴ °vinayanatham, S.; °vinayanattam, B.⁵ ti, B.⁶ ar^o, S.⁷ sehi, B.⁸ jhitvā, Com.; chitvā, B.; chetvā, B. S.⁹ socanti, B.¹⁰ kiñ c'assa, B., S.¹¹ kiñ¹² jhitvā, B.; chitvā, B.; chetvā, S.¹³ sampvi, S.¹⁴ °sagggassa, S.¹⁵ uppaṭ^o, B. Com.; upat^o, S.; upatt^o, B.¹⁶ sampi, S.¹⁷ ki, B.¹⁸ ki ca su, B.

*Kodhampi hane uppātiṭam¹ rāgaṇi jātuṇi vinodaye
avijjam pajahe² dhīro saccābhīsamayo sukho ti.*

Idam ni^o⁴

* *Sattiyā viya omaṭho dayhamāne⁵ va³ maththake
kāmarāgapahānāya sato bhikkhu paribbeje⁶. —*

*Sattiyā viya omaṭho dayhamāne⁵ va³ maththake
sakkāyadīṭhipahānāya sato bhikkhu paribbeje ti*

(S. I, p. 13; 53).

Idam ni^o⁴

*Khayantā⁷ nicayā sabbe patanantā samussayā⁸
sabbesam maraṇam āgamma sabbesam jīvitam⁹ addhuvam¹⁰.*

*Etam bhayaṁ¹¹ maraṇam pekkhamāno
puññāni kaiyirātha¹² sukhāvahāni¹³.*

*Khayantā¹⁴ nicayā sabbe patanantā samussayā¹⁵
sabbesam maraṇam āgamma sabbesam jīvitam addhuvam.
Etam bhayaṁ maraṇam pekkhamāno
lokāmisaṇi pajahe santi¹⁶-pekkho ti.*

Idam ni^o⁴

*Sukham sayanti munayo na te socanti¹⁷ Māvidhu¹⁷
yesam jhānarataṇi cittam, paññavā susamāhito
āraddhaviriyo pahitatto ogham tarati duttarām¹⁸
virato¹⁹ kāmasaṇñāya sabbasunyojanātito²⁰*

*nandibhavaripikkliṇo²¹ so gamblikre na sūdatti ti (Cf.
S. I, p. 53).*

Idam ni^o⁴

*Saddahāno arahatam dhammatam nūbbānapattiya²²
sussusam labhate paññam appamatto vicakkhiṇo.*

¹ uppāṭo, B.; upat^o, B., S. ² apa^o, B.,

³ om. B.₁. ⁴ nibbedha, S. ⁵ omāno, B.₁.

⁶ oje ti, B.₁. ⁷ sabbe khayantā, B., S. (nta).

⁸ pam^o, S.; sapamussapayā, B., ⁹ ota dluvam, B.,

¹⁰ bhaya, B. ¹¹ kiriyātha, B. ¹² suka^o, B.

¹³ sabbe kh^o, B., S. ¹⁴ pam^o, B.,

¹⁵ santim, B.

¹⁶ socenti, S. ¹⁷ Madhiva, S.

¹⁸ dukkaram, B. B.₁. ¹⁹ viratto, B. B.₁.

²⁰ otiṭo, B.; sabbe s^o, S.

²¹ nāndibhava^o, S.; nandirūga^o, B.

*Puṭīrūpakaṛī dhuravā uṭṭhātā vindate dhanam
saccena kittiṇi pappoti dadaṇi mittāni ganthati¹
asmā lokā param lokān evam² pecca³ na socatī⁴ ti (S. I, *
p. 214sq.).*

Idam ni⁵

*Sabbaganthapahīnassa vippamuttassa te⁶ sato⁶
samaṇassa na tam sādhū yad⁷ aññānam anusāsatī.
Yena kenaci vanṇena samvāso Sakka jāyati
na tam aharati sappañño⁸ manasā anukampitum.
Manasā ce pasannena yad⁷ aññānam anusāsatī
na⁹ tena hoti saṇyutto yānukampā¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni¹¹

*Rāgo ca doso ca kuto nidaṇā
arati rati lomahaṇso kutojā
kuto samuṭṭhāya¹² manovitakkā
kumārakā dhaṇkam iv' ossajanti? —
Rāgo ca doso ca ito nidaṇā¹³
arati rati lomahaṇso itojā
ito samuṭṭhāya manovitakkā
kumārakā dhaṇkam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye naṇi pajānanti ito¹⁸ nidaṇam
te naṇi vinodenti siṇohi yakkha
te¹⁹ duttarāṇi ogham imam taranti
atīṇapubbaṇi apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni⁵¹ gandh°, B. Com.; bandh°, B.² sa ve, S.; evam (=) sa ve, Com.³ pacca, B.⁴ *ti (without ti), B.⁵ nibbedha, S.⁶ desato, S.⁷ yam, B.⁸ samp°, B.; sapa°, S.⁹ after tena, B.¹⁰ opī, B.¹¹ nibbe, B.; nibbedha, S.¹² ṭṭhānaya, S.¹³ °nam, S.¹⁴ senaha°, B.¹⁵ attha°, B. B.¹⁶ puthu, B. S.¹⁷ visathā, B. B.¹⁸ yato, S.¹⁹ ta, B. S.

Dukkaram Bhagavā sudukkaram Bhagavā ti.
*Dukkaram vā pi karonti (Kāmadā ti Bhagavā) sekhā¹ sī-
 lasamāhitā² thitattā²*
anāgāriyupetassa³ tutṭhi hoti sukhāvahā ti.
Dullabham Bhagavā yad idam tutṭhi ti.
*Dullabham vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
 pasame ratā*
yesam⁴ divā ca ratto ca bhāvanāya rato mano ti.
Dussamādahaṇ⁵ Bhagavā yad idam cittan ti.
*Dussamādahaṇ⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
 indriyūpasame ratā*
te chetvā maccuno jālam ariyā gacchanti Kāmadā ti.
Duggamo Bhagavā visamo maggo ti.
*Duggame visame vā pi ariyā gacchanti Kāmada
 anariyā visame magge papatanti avansirū
 ariyānaip so samo maggo ariyā hi visame samā ti (S. I, p. 48).*

Idam nī⁷

*Idam hitam Jetavanam isisamghanisevitam
 āvuṭṭham⁸ dhammarājena pītisañjananam mama.
 Kammaṇi vijjā ca dhammo⁹ ca sīlam jīvitam uttamam
 etena maccā¹⁰ sujjhanti na gottena dhanena vā.
 Tasmā hi paṇḍito poso sampassam attham attano
 yoniso vicine dhammanam evam tattha visujjhati.
 Sāriputto 'va paññāya sileṇa¹¹ upasamena ca
 yo pi pāraṅgato¹² bhikkhu etāva¹³ paramo siyā ti (S. I,
 p. 33 sq.; 55; cf. II, p. 277).*

Idam nī⁷

*Atītan nānvāgameyya¹⁴ na paṭikālkhe¹⁵ anūgataṇ
 yad atītan pahīnan tam¹⁶ appatān ca anāgataṇ.*

¹ sekhā^o, B._i. ² thitatthā, S. ³ ana^o, B._i. S.

⁴ ca sam, S. ⁵ dussamādaraham, B._i.

⁶ samārahanti, B._i. ⁷ nibbedha, S.

⁸ āvuttam, B._i; avuttham tam, S.

⁹ dhammā, B._i. ¹⁰ mavā, S.

¹¹ sile, B._i. ¹² pārag^o, B._i.

¹³ ettāva, B._i. ¹⁴ na anvā^o, B._i; nanvā^o, S.

¹⁵ ppati^o, B._i. ¹⁶ ti, S.

*Paccuppannañ ca yo¹ dhammañ tattha tattha vipassati
asam̄hiram² asam̄kuppam tam vidvā-m-anubrūhaye.*

*Ajj' eva kiccañ³ ātappamañ⁴, ko jaññā maraṇamañ suve?
na hi no sañkar⁵ antena mahāsenena maccunā.*

*Evan̄ vihāri ātāpi ahorattam atanditañ
tam ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idam ni⁷.

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuddham⁹ atikkantamānusakañ¹⁰ cakkhu-
nā paññāya ca sacchikātabbañ.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹¹ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānam khaye nānam paññāya¹² veditabbam paññāya
ca sacchikātabban ti (Cf. A. II, p. 182 sq.).*

Idam nibbedhabhāgīyam suttam.

5. Tattha katamam asekhabhāgīyam suttam?

Yassa selūpamañ cittañ thitam¹³ nānupakampati

virattam rajañyesu kopaneyye¹⁴ na kuppati

yass' evam bhāvitam cittañ kuto nañ dukkham essati ti

(Ud. p. 41).

¹ yam, B. ² °hiram, S. ³ kiccam, B.

⁴ kātabbam, B. ⁵ samgar', S.

⁶ orato, B. ⁷ B. S. in full.

⁸ °cakkhum, S. ⁹ °nussakam, B.

¹⁰ B. adds ca. ¹¹ °tā, B. ¹² °nīye, B.

Idam asekhabhāgiyam suttam.

Āyasmato ca¹ Sāriputtassa cārikā dasamam̄ veyyākaraṇam̄ kātabban ti.

Idam asekhabhāgiyam suttam.

Yo brāhmaṇo bāhitapāpadhammo
nihumphumko² nikasāvo yatatto³
vedantugū vusitabrahmacariyo⁴
dhammena so brāhmaṇo⁵ brahmavādaṇ⁶ vadeyya
yass' ussadā n'atthi kuhiñci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).

Idam a^o 8

Bāhitvā pāpake dhamme ye caranti sadā satā
khīñ⁹ sañyojanā buddhā te ve lokasmīn¹⁰ brāhmaṇā ti
(Ud. p. 4).

Idam a^o 11

Yattha āpo ca paṭhavī¹¹ tejo rāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).

Na tatiha sukkā jotanti ādicco na ppakāsatī¹²
na tattha candimā bhāti¹³ tamō tathā na vijjati.
Yadā ca attanā vedi muni monena brāhmaṇo
atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idam a^o 14

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
atha etaṇ¹⁵ pisācañ ca pakkulañ¹⁶ cātivattatī ti (Ud. p. 5).

Idam a^o 14

Nālbinandati āyantīm¹⁷ pakkamantīm¹⁷ na socati
sañgā Sanñāmajīn¹⁸ muttam¹⁸ tam aham brūmi brāhma-
ṇan ti (Ud. p. 6).

Idam a^o 14

¹ om. B._r. ² nihumphumko, B. S. ³ yatautto, B._r.

⁴ vū^o, B._r. S. ⁵ B._r. S. add ca. ⁶ brahmaṇa^o, B._r.

⁷ kuhiñci, B._r; kuhiñp ca, S.; kucici, B.

⁸ asekhabhāgiyam, S. ⁹ ḍṇa, B._r.

¹⁰ ḍ̄smi, B. B._r. ¹¹ S. in full.

¹² pak^o, B._r. ¹³ bhāsatī, B._r.

¹⁴ asekha, S. ¹⁵ vakkalam, S.

¹⁶ ḍ̄ti, B._r. S. ¹⁷ ḍ̄ti, all MSS.

¹⁸ ḍ̄jim uttamam, B._r.

*Na udakena sucī¹ hoti bahvettha² nhāyatī janō
yamhi saccāñ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud. p. 6).

Idam a^o 3

*Tadū have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayan titthati Mārasenāṇ
suriyo va obhāsayam antalikkhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idam a^o 3

*Santindriyanī passatha iriyamānaṇ
tevijjapattanī apahānadhammāṇ,
sabbāni yogāni upātivatō
akūñcano iriyati paṇsukūliko.*

*Tuṇ devatā sambalulā ulārā
brahmaṇimānaṇ upasauikamitvā
ājāniyāṇ⁴ jātibalanisedham⁵*

n-idha⁶ namassanti pasunnacittū: —

*Namo te purissājañña nūmo te purisuttama
yassa tenābhijānāma kiṇ⁷ tvam⁸ nissāya jhāyasī⁹ ti¹⁰.*

Idam a^o 3

*Sahāyā vat' ime bhikkhū cūrarattaṇ¹¹ sametikā
sameti nesaṇ saddhammo dhamme buddhappavedite¹².
Suvinītā Kappinenā dhamme ariyappavedite¹³
dhārenti antimāṇ deham jetvā Māraṇ savāhanan ti*
(S. II, p. 285).

Idam a^o 3

*Na yidam sithilam ārabba na yidam appena thāmasā
nibbānaṇ adhigantabbam¹⁴ sabbaganthappamocanam¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B.

³ asekha, S. ⁴ °niyam. S.

⁵ °balam ni^o, S.; °phala^o, B.; °phalam nisedha, B.

⁶ nilam, S. ⁷ ki, B.; B. has kimhi for kiṇ tvam.

⁸ ti, S. ⁹ otī, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325 sq.; Thag. v. 1084; 1179 ab.

¹¹ cira^o, B., S. ¹² °buddhapa^o, B. ¹³ ariyapa^o, B.

¹⁴ avag^o, B. ¹⁵ °gandhapa^o, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimāñ deham jetvā Mārañ savāhanan ti
(S. II, p. 278).*

Idam a^o ¹

*Dubbañmako lūkhacīvaro Mogharājā sadā sato
khīñāsavo visam̄yutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovidō² (cf. S. I, p. 146)
dhāreti antimāñ deham jetvā Mārañ savāhanan ti.*

Idam a^o ¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . sañkhārānañ . . . viññānassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
nassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiñ nānākaraṇam Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavāñmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetū asañjātassa maggassa sañjanetā
anakkhātassā maggassa alkkhātā maggaññū maggavidū
maggakovidō. Maggāññū ca bhikkhave etarahi sāvakā
viharanti pacchāsamannāgatā.*

*Ayañ kho bhikkhave viseso ayañ adhippāyoso idam nā-
nākaraṇam Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idam asekhabhāgiyam suttañ.

6. Tattha katamāñ sañkilesabhāgiyāñ ca vāsanābhāgi-
yāñ ca suttañ?

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

*Channam ativassati vivaṭam nātivassati
tasmā channam vivaretha, evam tam nātivassatī¹ ti (Ud.
p. 56).*

Channam ativassatī ti saṃkileso. Vivaṭam nātivassatī ti vāsanā. Tasmā channam vivaretha, evam tam nātivassatī ti ayam saṃkileso ca vāsanā ca.

Idam saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam.

*Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lo-
kasmin. Katame cattāro?*

Tamo tamaparāyano, tamo joti-parāyano, joti tamaparāyano, joti joti-parāyano ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā. Yo ca puggalo tamo joti-parāyano yo ca puggalo joti joti-parāyano, ime dve puggalā vāsanābhāgiyā³.

Idam saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam.

7. Tattha katamam saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam?

*Na tam dalhaṇī bandhanam āhu dhīrā
yad āyasam⁴ dārujanī pabbajañ ca
sārattarattū maṇikunḍalesu
puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dhp.
v. 345; Jat. II, p. 140).*

Ayam saṃkileso.

*Etāṇī dalhaṇī bandhanam āhu dhīrā
ohārinam sīthilam diuppamuñcanī
etāṇī pi chetvāna paribbajanti
anapekkhino kāmasuhūṇī pahāyā ti⁶ (S. I, p. 77;
Dhp. v. 346; Jat. II, p. 140).*

Ayam nibbedho.

Idam saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam.

*Yañ ca bhikkhave ceteti yañ ca pakappeti yañ ca anu-
seti, ārammaṇam etāṇī hoti viññānassa ḍhitiyā. Ārammane
sati patitīṭhā⁷ viññānassa hoti. Tasmin patitīṭhite viññāne*

¹ om. (without ti), S.

² om. S.

³ B_r, adds ti.

⁴ ay^o, Com.

⁵ apekkhā, B_r.

⁶ om. B_r.

⁷ B. inserts tassa.

virūlhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etamp; hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patitīlhā³ viññāṇassa hoti. Tasmim patitīlhite viññāṇe virūlhe āyati punabbhavābhinibbatti hoti. Ayati punabbhavābhinibbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayamp; saṃkileso.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti, no ca anuseti, ārammaṇam etamp; na hoti viññāṇassa ṭhitiyā. Ārammaṇe usati patitīlhā³ viññāṇassa na hoti. Tasmim⁶ apatitīlhite viññāṇe avirūlhe āyati punabbhavābhinibbatti na⁷ hoti. Ayati punabbhavābhinibbattiyā usati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayamp; nibbedho.

Idamp; saṃkilesabhbhāgīyañ ca nibbedhabhbhāgīyañ ca suttam.

8. Tattha katamamp; saṃkilesabhbhāgīyañ ca asekhabhbhāgīyañ ca suttam?

Samuddo samuddo ti kho bluikkhave assutavā puthujjano bhāsatī. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarūsi malā udakaṇṇavaro. Cakkhu⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayamp; saṃkileso.

Yo tam rūpamayamp; vegamp; sahati, ayamp; ruccati bhikkhave atāri cakkhu samuddam sa-ūmim¹¹ sāvaṭṭam¹² sagaham¹²

¹ ca, S.

² seti, S.

³ all MSS. insert tassa.

⁴ om. B., S.

⁵ ce, B.

⁶ tad, B., S.

⁷ om. S.

⁸ hoti, S.

⁹ cakkhu, B., S.

¹⁰ om. B.

¹¹ omi, B., S.

¹² saṃgahamp, B.

sarakkhasam¹ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti
(S. IV, p. 157).

Ayaṁ asekho.

Sotāpi bhikkhave | pe³ | ghānam . . . jivhā . . . kāyo . . .⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṁ saṃkileso.

Yo taṇi dhammamayaṁ vegam sahati, ayaṁ vuccati
bhikkhave atāri mano samuddaṇi sa-ūmiṇi⁵ sāvaṭṭam saga-
haṇi⁶ sarakkhasaṇi tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṁ asekho.

Idam avoca Bhagavā, idam vatvāna⁷ Sugato athāparam
etad avoca Satthā: —

Yo imaṇi samuddaṇi sagahaṇi sarakkhasaṇi
sa-ūmiṇi⁸ bhayaṇi duttarāṇi⁹ accatāri
savedantagū vusitabrahmacariyo¹⁰

lokantagū pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṁ asekho.

Idam saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttam.

Cha yime¹¹ bhikkhave baṇī lokasmiṇ anayāya sattānam
byāpādāya¹² pāṇīnaṇi. Kalame cha?

Santi bhikkhave eakkhuviññeyyā rūpā itthā kantā manāpā
piyarūpā kāmūpasanphitā rajaṇiyā. Tañ ce bhikkhu abhi-
nandati abhvadati ajjhosāya¹³ tiṭṭhati, ayaṁ vuccati bhik-
khare bhikkhu gilabāṇo Mārassa anayaṇi āpanno byasanam
āpanno yaṭhākāmaṇi karāṇiyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā . . . jivhāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā
. . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā
kāmūpasanphitā rajaṇiyā. Tañ ce bhikkhu abhinandati abhi-

¹ oṣa, B.

² pāraṅgao, S.

³ pa, B.

⁴ pe, S.

⁵ omi, S.

⁶ ogeham, B.

⁷ vatvā, B.

⁸ omi, B.; ummi, S.

⁹ dukkaram, B.

¹⁰ vū, S.

¹¹ ime, S.

¹² odhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B.; om. S.

vadati ajjhosāya tiṭṭhati, ayam vuccati bhikkhave bhikkhu
gilabaliso Mārassa anayam āpanno byasanam āpanno yathā-
kāmam karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayam saṃkileso.

Santi ca bhikkhave cakkhuviñneyyā rūpā itiṭṭhā kantā
manāpā piyarūpā kāmūpasanhitā rajaṇīyā. Tañ ce bhikkhu
nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayam
vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi
balisaṃ paribhedi balisaṃ na anayam āpanno na byasanam
āpanno na yathākāmam karaṇīyo pāpimato³.

Santi ca bhikkhave sotaviñneyyā saddā | pe⁴ | ghāna-jivhā-
kāya-manoviñneyyā dhammā itiṭṭhā kantā manāpā piyarūpā
kāmūpasanhitā rajaṇīyā. Tañ ce bhikkhu nābhinandati
nābhivadati na⁵ ajjhosāya tiṭṭhati, ayam vuccati bhikkhave
bhikkhu na gilabaliso Mārassa abhedi balisaṃ paribhedi
balisaṃ na anayam āpanno na byasanam āpanno na yathā-
kāmam karaṇīyo pāpimato ti (S. IV, p. 159).

Ayam asekho.

Idam saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttam.

9. Tattha katamam⁶ saṃkilesabhāgiyañ ca nibbedhabhā-
giyañ ca asekhabhāgiyañ ca suttam?

* Ayam loko santāpajāto phassapareto⁷ rodam⁸ vadati attano
yena yena hi maññanti⁹, tato tam hoti aññathā.
Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavam¹² evābhinandati
yad abhinandati tam bhayam, yassa bhāyatī tam dukkhan ti
(Ud. p. 32 sq.).

Ayam saṃkileso.

Bhavappahānāya¹³ kho pan' idam brahmacariy m vussatī ti
(Ud. p. 33).

Ayam nibbedho.

¹ S. adds kho. ² anajjhō, S.

³ S. adds ti. ⁴ pa, B.

⁵ om. B.; n', S. ⁶ om. S.

⁷ parato, B.; all MSS., save Com., have passa^o

⁸ bhedam, S.; rogam, Com. ⁹ maññati, B.

¹⁰ bhavi, B. ¹¹ ayam bhō, B. Com.

¹² bhavarāgam, B. ¹³ bhavi^o, B.; bhavavijjakāhāya, S.

Ye hi keci samanā vā brāhmaṇā vā bhavena bhavassa vippamokkham āhaṇsu, sabbe te avipamuttā bhavasmā¹ ti vadāmi. Ye vā panu keci samanā vā brāhmaṇā vā vibhavaṇa² bhavassa nissaraṇam āhaṇsu, sabbe te anissaṭā bhavasmā³ ti vadāmi. Upadhiṇ hi paṭicca dukkham idam sambhoti ti (Ud. p. 33).

Ayam sampileso.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayam nibbedho.

Lokam imam passa puthu avijjāya paretañ bhūtañ bhūtaratañ bhavā apariimuttañ. Ye hi kcci bhavā⁴ sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).

Ayam sampileso.

Eam etan yathābhūtañ sammappaññāya⁵ passato bhavatañhā paññāti⁶ vibhavaṇi nābhinandati.

Subbāso tañhāsaññhayo⁷ asesavirāganirodho nibbānan ti
(Ud. p. 33).

Ayam nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito samgāmo upaccagā sabbahavāni tadi ti (Ud. p. 33).

Ayam asekho.

Idam sampilesabhāgiyañ ca nibbedhabhāgiyañ ca asekha-bhāgiyañ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusolagāmī, paṭisotagāmī⁹, thitatto, tiṇṇo pāraṅgato-thale tiṭṭhati brāhmaṇo ti (A. II. p. 5).

Tattha yo 'yam puggalo anusotagāmī, ayam puggalo sampilesabhāgiyo. Tattha yo 'yam¹⁰ puggalo paṭisotagāmī yo ca¹¹ thitatto¹², ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B..

⁶ pahinā, B. ⁷ tañhākhayo, B..

⁸ om. S. ⁹ ca, B. ¹⁰ om. B..

¹¹ otattho, B., S.

Tattha yo 'yam puggalo tinnō pāraṅgato thale tiṭṭhati brāhmaṇo, ayam asekho¹.

Idam saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekha-bhāgiyañ ca suttam.

10. Tattha katamam saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṇī dhammaṇī² abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkam dhammaṇī abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇhaṇī asukkam akaṇha³-asukkavipākam accantam⁴ niṭṭham⁵ nibbānam ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇhaṇī dhammaṇī abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkam dhammaṇī abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṇī asukkam akaṇha-asukkavipākam accantam⁶ niṭṭham⁵ nibbānam ārādheti (Cf. A. III, p. 384 sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṇī dhammaṇī abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṇī dhammaṇī abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkam dhammaṇī abhijāyati yo ca puggalo sukko sukkābhijātiko sukkam dhammaṇī abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṇī asukkam akaṇha-asukkavipākam accantam⁷ niṭṭham⁸ nibbānam ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṇī asukkam akaṇha-asukkavipākam accantam⁶ niṭṭham⁹ nibbānam ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idam saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

Cattār'īmāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B. ² jātam, S. ³ om. S.

⁴ accanta^o, B. B.; antam, S. ⁵ diṭṭhim, B.

⁶ accanta^o, B. B. ⁷ accanta^o, B.. ⁸ om. B.

⁹ diṭṭhi, B. ¹⁰ S. adds ti.

Atthi kammaṇi kaṇhaṇi kaṇhavipākaṇi. Atthi kammaṇi sukkamī sukkavipākaṇi. Atthi kammaṇi kaṇhaṇi¹ sukkamī kaṇhasukkavipākaṇi. Atthi kammaṇi akāṇhaṇi asukkamī akāṇha-asukkavipākaṇi² kamnuttamamī kammasetṭhamī kam-malkhayāya³ samvattati (A. II, p. 230).

Tattha yañ ca kammaṇi kaṇhaṇi kaṇhavipākaṇi yañ ca kammaṇi kaṇhaṇi⁴ sukkamī⁴ kaṇhasukkavipākaṇi, ayam saṃkileso, yañ ca kammaṇi sukkamī sukkavipākaṇi, ayam vāsanā, yañ ca kammaṇi akāṇhaṇi asukkamī akāṇha-asukkavipākaṇi² kamnuttamamī kammasetṭhamī kammakkhayāya samvattati, ayam nibbedhos.

Idampi saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam.

11. Tattha katamaṇi vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

Laddhāna mānusattamī⁶ dve kiccamī akiccamī eva ca sukiccañ⁷ c'eva⁸ puññāni samyojanavippahānaṇi vā ti.

Sukiccañ⁷ c'eva⁸ puññāni ti vāsanā. Samyojanavippahānaṇi vā ti nibbedho.

Puññāni karitvāna saggā saggamī⁹ vajanti katapuññā samyojanapahānaṇi jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggamī vajanti kata-puññā ti vāsanā. Samyojanapahānaṇi jarāmarañā vippamuccanti¹¹ ti nibbedhos.

Idampi vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam. Dve 'māni bhūlhkhave padhānāni. Katamāni dve?

Yo ca agārasmītī anagāriyamī¹² pabbajitesu cīvarapiṇḍapātasesāsanagilānapaccayabhesajjaparīlkhāraṇi pariccajati, yo ca agārasmātī anagāriyamī¹² pabbajitesu sabbūpadhipati-nisuggo taṇḍhalkhayo virāgo nirodho nibbānanī¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkamī, B.

² B. S. insert kammaṇi.

³ okkhayā, S.

⁴ kaṇhasukkamī, B.; om. B.

⁵ B., S. add. ti.

⁶ manussattamī, S.

⁷ sa^o, B., S.

⁸ neva, B..

⁹ saggā, B.

¹⁰ otī (without ti), B.; vimuccanti, S.

¹¹ vimuccanti, S.

¹² anā^o, B.

¹³ naṇī (without ti), B.

Tattha yo agārasmā anagāriyam pabbajitesu cīvarapiṇḍapāta¹ | pe² | parikkhārapariccajati, ayamp vāsanā, yo³ agārasmā anagāriyam pabbajitesu sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānam, ayamp nibbedho⁴.

Idam vāsanābhāgīyañ ca nibbedhabhāgīyañ ca suttam.

Tattha taṇhāsamkilesabhāgīyam suttam taṇhpakkhen' eva niddisitabbam⁵. Tīhi taṇhāhi: kāmataṇhāya bhava-taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā aijhositā⁶, tena ten' eva⁷ niddisitabbam⁵. Tassa⁸ vitthāro: chattimsa taṇhājūliniyā⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgīyam suttam diṭṭhipakkhen' eva niddisitabbam⁵. Uccheda-sassatena, yena yena vā pana vatthunā diṭṭhivasesa abhinivisati 'idam eva saccam mogham aññan' ti, tena ten' eva niddisitabbam⁵. Tassa¹⁰ vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha " duccaritasamkilesabhāgīyam suttam cetanāya¹² cetasikakammaṇa¹³ niddisitabbam¹⁴, tīhi duccaritehi: kā-yaduccaritenā vaciduccaritenā manoduccaritenā. Tassa vitthāro: dasa akusalakammaṇapathā (Cf. p. 95 sq.).

Tattha taṇhāvodañabhbāgīyam suttam samathena niddisitabbam¹⁴, diṭṭhivodañabhbāgīyam suttam vipassanāya niddisitabbam¹⁴, duocaritavodañabhbāgīyam suttam sūcaritenā¹⁵ niddisitabbam¹⁴.

Tipi akusalamūlāni . . . Tam kissa hetu? Samisārassa nibbattiyyā tathā nibbatte saṃsāre kāyaduccaritam . . . kā-yasūcaritam . . . vaciduccaritam . . . vacīsūcaritam . . . manoduccaritam . . . manusūcaritam . . .

Iminā asubhena¹⁶ kammarivipākena idam bālalakkhanam nibbattati ti.

¹ ote, S.

² pa, B.; la, B.

³ ayam, S.

⁴ B. adds ti.

⁵ nidissi^o, B.

⁶ ajjhā^o, B.; ajjhosanā, S.

⁷ S. adds vatthunā.

⁸ tassā B.; B.

S. add taṇhāya.

⁹ taṇhāya jā^o, S.

¹⁰ tassā B. S.

¹¹ om. B., S.

¹² B. adds ca.

¹³ cetayitvā ca na kammena, B., S. (S. omits na before

kammaṇa).

¹⁴ nidisi^o, B.

¹⁵ S. adds manoduccaritena.

¹⁶ asutena, B.; S. has kammena asubhavipākena for asu-

kamma^o.

Idam saṃkilesabhāgiyam suttam.
Iminā subhena kammavipākena idam mahāpurisalakkhaṇayi nibbattati ti.

Idamp vāsanābhāgiyam suttam.
 Tattha saṃkilesabhāgiyam suttam catūhi kilesabhūmihi niddisitabbam: anusayabhūmiyā, pariyoṭṭhanabhūmiyā, samyojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyoṭṭhanām jayati, pariyoṭṭhito samyujjati, samyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañasokaparidevadukkhadomanassūpāyāsū sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā sampaham samosaraṇam gacchanti.

Idam saṃkilesabhāgiyam suttam.
 Vāsanābhāgiyam suttam tīhi sucaritehi niddisitabbam¹. Nibbedhabhāgiyam suttam catūhi saccehi niddisitabbam². Asekhabhāgiyam suttam tīhi dhammehi niddisitabbam³. Buddhadhammehi paccekabuddhadhammeli sāvakabhūmiyā jhāyivisaye niddisitabban⁴ ti.

12. Tattha katame atṭhārasa mūlapadā?

Lokikam lokuttaram lokikañ ca lokuttarañ ca, sattādhiṭṭhanām dhammādhiṭṭhanām sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca, nāpam neyyam nāpañ ca neyyañ ca, dassanam bhāvanā dassanañ ca bhāvanā ca, sakavacanam paravacanam sakavacanañ ca paravacanañ ca, vissajjaniyam² avissajjaniyam vissajjaniyañ ca avissajjaniyañ ca, kammapvipāko kammañ ca vipāko ca, kusalampakusalampkusalañ ca akusalañ ca, anuññātam paṭikkhittam anuññātañ ca paṭikkhittañ ca, thavo cā ti.

a) Tattha katamañ lokikam?

*Na hi pāpam³ katañ³ kammanī sajjū⁴ khiram va muccati **
dahantañ bālam anveti bhasmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi^o, B.. ² visa^o, B. B. throughout.

³ pāpakanam tam, B. ⁴ sajja, B. B. Com. ⁵ pāpako, S.

Idam lokikam.

Cattār' iñāni bhikkhave agatigamanāni¹. Sabbam² | pe³ | nihūyate tassa yaso kālapakkhe va candimā ti

(A. II, p. 18).

Idam lokikam.

Atṭh' ime bhikkhave lokadhammā. Katame atṭha?

Lābho alābho yaso ayaso nindā pasāṇsā sukhām dukkham.

Ime kho bhikkhave atṭha lokadhammā ti (A. IV, p. 157).

Idam lokikam.

b) Tattha katamañ lokuttaram?

*Yass' indriyāni samathaṅgatāni
assā⁴ yathā⁵ sārathinā sudantā
pahinamānassa anāsavassa
devā pi tassa pihayanti tādino ti* (Dhp. v. 94;
cf. Thag. v. 205).

Idam lokuttaram.

Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni pañca?

Saddhindriyan⁶ viriyindriyan⁶ satindriyan⁶ samādhindriyan⁶ paññindriyan⁶.

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf. S. V, p. 193).

Idam lokuttaram.

Tattha katamañ lokikañ ca lokuttarañ ca?

Laddhāna mānusattam⁷ dve kiccam aliccam eva cā ti (Cf. p. 159)

dve gāthā.

Yam iha⁸ sukiccañ⁹ c'eva puññāni ti ca puññāni karityāna saggā saggāpi vajanti katapuññā ti ca, idam lokikam. Yam iha¹⁰ samyojanavippahānam vā ti ca samyojanapahānā jarāmarañā vippamuccanti¹¹ ti ca, idam lokuttaram.

Idam lokikañ ca lokuttarañ ca.

¹ B., S. add. ti.

² sabba, B. B.

³ pa, B. B.

⁴ yassā, B.

⁵ rathā, B.

⁶ after sati^o, B.

⁷ tanusattam, S.

⁸ imā, S.

⁹ sa^o, B., S.

¹⁰ idam, S.

¹¹ vimū^o, S.; ^omuttantā (without ti), B.

Viññāne hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmarañasokaparilevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṁ gamāni, sabbāni tāni uddhaṇ ojām abhiharanti, evaṁ hi so bhikkhave mahārukko tadāhāro tadupādāno ciraṇ dīgham addhānam tittheyya: evam eva kho bhikkhave viññāne āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa³ samudayo hoti ti (Of. S. II, p. 92 sq.).

Idamp lokikamp.

Viññāne ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmarañasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukho, atha puriso āgaccheyya kuddālapitakam⁵ ādāya, so taṁ rukkhaṇ mūle chindeyya mūle chetvā palikhaṇeyya⁶ palikhaṇitvā⁷ mūlāni uddhareyya antamaso usiranālamattānī⁸ pi, so taṁ rukkhaṇ khandālhaṇḍikam chindeyya khandālhaṇḍikam chetvā phāleyya phāletvā sakalikam sakalikam kareyya sakalikam sakalikam⁹ karitvā¹⁰ vātātāpe visoseyya vātātāpe visosetvā agginā daheyya agginā dahitvā maṇsim¹¹ kareyya maṇsim¹² karitvā¹³ mahāvāte vā opineyya¹⁴ nadiyā vā siṅhasotāya¹⁵ pavāheyya, evaṁ hi so bhikkhave mahārukko ucchinnamūlo assa tālāvatthukato anabhāvaṇ¹⁶ kato¹⁷ āyatim¹⁸ anuppāda-dhammo: evam eva kho bhikkhave viññāne āhāre asati

¹ pa, B. B., ²⁻² om. B.

³ kudāla^o, B.; kuṭāla^o, B. ⁴ palim kh^o, B.

⁵ nāli^o, S. ⁶ om. S.

⁷ katvā, S. ⁸ oṣi, S.; B, has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph^o, B.

¹¹ siṅgha^o, B. B. ¹² obhavam, B.

¹³ gato, S. ¹⁴ oti, B.

nāmarūpassa avakkanti¹ na² hoti³ nāmarūpassa⁴ avakkantiyā asati. Sabbañ | pe⁵ | Erām⁶ etassa⁷ kevalassa⁸ dukkha-khandhassa nirodho hotī ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikañ ca lokuttarañ ca.

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anuparigamma cetasā
nev' ajjhagā piyataram⁹ attanā kvaci
evam¹⁰ piyo puñhu attā paresam¹¹
tasmā na hiñse param¹² attakāmo¹³ ti (S. I, p. 75;
Ud. p. 47).

Idam sattādhiṭṭhānam.

Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya deham¹⁴
tam¹⁵ sabbañ jālikusalo¹⁶ viditvā
ātāpi so¹⁷ brahmacariyam careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānam.

Sattahi bhikkhave aṅgehi samannāgatañ kalyāṇamittan¹⁸
api viveciyamānena¹⁹ paññāmiyamānena²⁰ gale pi pamajja-
mānena²¹ yāvajīvam²² na vijahitabbam.

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanāyo ca vattā ca vacanakkhamo
ca gambhīrañ ca katham²³ kattā na ca atṭhāne niyojako.

Imehi kho bhikkhave sattahi | pe²⁴ | na vijahitabbam.

Idam avoca Bhagavā, idam vatvānu Sugato athāparan²⁵
etad avoca Satthā: —

Piyo²⁶ garu bhāvanāyo vattā ca vacanakkhamo
gambhīrañ ca katham²⁷ kattā na cātṭhāne²⁸ niyojako
tam²⁹ mittam³⁰ mittakāmena yāva jīvam pi seviyan ti (Cf.
A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B.; om. B.

³ om. B.

⁴ vāviyataram, B.; piyavaram, S.

⁵ attha°, S.

⁶ okulo, S.

⁷ yo, B.

⁸ °ceyamānena, S.

⁹ panupajja°, B.; sanamajja°, B.

¹⁰ pa, B. B.

¹¹ S. adds ca; B. puts ca after garu and repeats it after bhā°.

¹² ca a°, B. S.

d) Tattha katamāpi dhammādhiṭṭhānam?

Yāñ ca kāmasukhañ loke yāñ c'idañ¹ diviyam² sukhāñ tañhakkhayasukhas³ ete kalañ n'ajghanti⁴ sośasin⁵ ti (Ud. p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idam dhammādhiṭṭhānam.

Susukhañ vata nibbānāpi sumnāsamuddhadēsitañ asokañ⁶ virajañ khemañ yattīa dukkhañ nirujjhati ti.

Idam dhammādhiṭṭhānam.

Tattha katamāpi sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca?

Mātarāñ pitarañ hantvā rājāno dve ca khattiye rāṭhañ sāñucarañ hantvā ti (Dhp. v. 294 a—c).

Idam dhammādhiṭṭhānam.

Anīgho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idam sattādhiṭṭhānam.

Idam sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

Chandasamādhīpadhānasāñjhārasamannāgato⁷ iddhipādo.

Viriya- | pe⁶ | citta⁸ | . . . vīmaṇasāsamādhīpadhānasāñjhārasamannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463sq.).

Idam dhammādhiṭṭhānam.

So kāye pi cittam samodahati, citte pi kāyāñ samodahati, kāye sukhasaññañ⁹ ca lahusaññañ¹⁰ ca okkamitvā upasampajja viharati¹¹ ti.

Idam sattādhiṭṭhānam.

Idam sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca.

e) Tattha katamāpi nāṇam?

Yāñ tañ lokuttaram nāṇam sabbaññū yena vuccati na tassa parihāñ' atthi sabbakāle pavattati¹² ti.

Idam nāṇam.

¹ cadidam viyam, S.; B. has viriyam instead of di^o; I have corrected dipiyam (B.) into diviyam.

² nāgg^h, B., ³ ośi, B.

⁴ asso^o, B. ⁵ opaṭṭhāna^o, B. throughout.

⁶ pa, B. B., ⁷ cittam, B.

⁸ transposed in B.

⁹ oti (without ti), B. S.

¹⁰ oti (without ti), B.

*Paññā hi setṭhā lokasmīm¹ yāya² nibbānagāminī
yāya² sammappajānāti³ jātimaranaṣaṇkhayaṇ⁴ ti (Cf.
Idam nāṇamp. [It. p. 35].*

f) Tattha katamaṇi ḥeyyam?

Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)

dīṭṭhe⁶ dhamme anātihaṇ⁷

yam vidiṭvā sato caran

tare loke visattikam.

Tañ cāhaṇ abhinandāmi

mahesi santim uttamam

yam vidiṭvā sato caram

tare loke visattikam.

Yam kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)

uddhaṇ adho tiriyañ⁹ cāpi⁹ mūjhe

etam vidiṭvā saṅgo. ti loke

bhavābhavāyā mākāsi tañhan ti (S.N. vv. 1066—68).

Idam ḥeyyam.

*Catunnaṇi bhikkhave ariyasaccānam ananubodhā appati-
vedhā evam idam dīgham addhānam sandhāvitam samsari-
tan māmañ c'eva tunhākāñ ca.*

*Tayidam bhikkhave dukkhaṇ ariyasaccānam anubuddhaṇ
paṭividdhaṇ, dukkhasamudayo ariyasaccānam anubuddhaṇ
paṭividdhaṇ, dukkhanirodho ariyasaccānam | pe¹⁰ | dukkhanī-
rodhagāminīpaṭipadā ariyasaccānam anubuddhaṇ paṭividdhaṇ.
Uchinnā bhavatañhā khūṇā bhavanetti n'atthi dāni punab-
bhavo ti.*

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam
etad avoca Satthā: —*

*Catunnaṇi ariyasaccānam yathābhūtan adassanū
samsitāṇ¹¹ dīgham addhānam tāsu tāstera jātisu.*

*Tāni etāni dīṭṭhāni bhavanetti samūhatā
ucchinnaṇ¹² mūlaṇ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V., p. 431 sq.).*

¹ °smi, B. ² yāyam, B. ³ sammā pa°, B. S.

⁴ jātijarāmarana°, S. ⁵ oti, B. S. ⁶ dīṭṭhe 'va, S. Com.

⁷ °kam, B. B.; anatigam, S. ⁸ sañjānāsi, B.

⁹ yam vā pi, B. B., S. ¹⁰ pa, B. B.

¹¹ samsaritam, B. S. ¹² ucchinna°, B.

Idam नेयाम्.

Tathā katamāपि नानां च नेयान् च?

Rūpam aniccam वेदनां अनिक्का सानन्ना अनिक्कः संखरा अनिक्क विनन्नाम् अनिक्कं ति.

Idam नेयाम्.

Eva॒ष जानति एवापि पासति अरियसावको रूपामि अनिक्कं ति पासति, वेदनाम्^१ अनिक्कं^२ ति पासति, सानन्नाम् . . .^३ संखरा . . . विनन्नाम् अनिक्कं ति पासति ति.

Idam नानाम्.

So परिमुक्तति रूपेना परिमुक्तति वेदनाया परिमुक्तति सानन्नाया परिमुक्तति संखराहेति परिमुक्तति विनन्नायम्हा परिमुक्तति दुर्लभस्माति^५ वदानि^६ ति.

Idam नानाम् च नेयान् च.

Sabbe संखराहेति अनिक्कं ति (Dhp. v. 277 a).

Idam नेयाम्.

Yadā प्राणन्नाया पासति ति (Dhp. v. 277 b).

Idam नानाम्.

Atha निब्बिन्दति दुर्लभे, एष मग्गो विसुद्धियां ति (Dhp. v. 277 c d).

Idam नानाम् च नेयान् च.

Sabbe संखराहेति दुर्लभाति ति (Dhp. v. 278 a).

Idam नेयाम्.

Yadā प्राणन्नाया पासति ति (Dhp. v. 278 b).

Idam नानाम्.

Atha निब्बिन्दति दुर्लभे, एष मग्गो विसुद्धियां ति (Dhp. v. 278 c d).

Idam नानाम् च नेयान् च.

Sabbe धम्माति अनात्ताति ति (Dhp. v. 279 a).

Idam नेयाम्.

Yadā प्राणन्नाया पासति ति (Dhp. v. 279 b).

Idam नानाम्.

Atha निब्बिन्दति दुर्लभे, एष मग्गो विसुद्धियां ति (Dhp. v. 279 c d).

Idam नानाम् च नेयान् च.

^१ om. B.

^२ °ना, B.

^३ anicca, B. B.

^४ pe, S.

^५ om. B.; B. has dukkhasmābhivā°

^६ °मि (without ति), B. S.

^७ S. continues: pe | sabbe धम्मां अनात्ताति.

Ye hi keci Soṇa¹ samanā vā brāhmaṇā vā aniccaṇa rūpena dukkhena vipariṇāmaḍhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatratrā yathābhūtassa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi sañkkārehi . . . aniccaṇa viññāṇena dukkhena vipariṇāmaḍhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatratrā yathābhūtassa adassanā ti (S. III, p. 48).

Idam ñeyam.

Ye ca kho keci Soṇa samanā vā brāhmaṇā vā aniccaṇa rūpena dukkhena vipariṇāmaḍhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatratrā yathābhūtassa dassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi sañkkārehi . . . aniccaṇa viññāṇena dukkhena vipariṇāmaḍhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatratrā yathābhūtassa dassanā ti (S. III, p. 48 sq.).

Idam ñāṇam.

Idam ñāṇañ ca ñeyyañ ca.

g) Tattha katamañ dassanam?

*Ye ariyasaccāni vibhāvayanti
gambhirapāññena sudesitāni
kiñcāpi te honti bhūsam² pamattā
na te bhavañ atīthamam adiyantī³ ti* (Kh. P. VI,
v. 9).

Idam dassanam.

*Yath' indakīlo pathavīsito⁴ siyā
catubbhi vātehi⁵ asampakampiyo*

¹ so, S. ² bhūsam, B. Br.; bhūsappa, S.

³ otī (without ti), B., S.

⁴ vīssito, B.; vim̄p̄ site, S.

⁵ vātebhi, Com.

tathāpamanū sappurisaṇu vadāmi
yo ariyasaccāni avecca¹ passatī ti (Kh. P. VI, v. 8).

Idam dassanam.

Catūhi bhikkhave sotāpattiyañgehi samannāgato ariyasā-
vako ākāñhamāno² attanā 'va³ attānaṇi byākareyya khī-
nānirayo 'mhi khīnatirachchānayoni⁴ khīnāpettivisayo⁵ khī-
nāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-
dhammo niyato sambodhiparāyano sattakkhattu⁶ paramam⁶
dewe ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antam⁷
karissāmī⁸ ti⁹. Kutamehi catūhi?

Idha bhikkhave ariyasāvakassa Tathāgate saddhā¹⁰ nivijjhā¹¹
patitthitā virūpāññalajatā asapñhāriyā¹² samanena vā brāhma-
neṇa vā devenu vā Mārena vā Brahmunā vā kenaci vā
lokasmīn sahadhammena. Dhamme¹³ kho pana niññhamgato
hoti¹⁴, svākkhāto Bhagavatā dhammo sandīptiko akāliko
ehipassiko opanayiko¹⁵ paccattāpi veditabbo viññūhi¹⁶, yad
idam madunimmadano | pe¹⁷ | nirodho nibbānaṇi¹⁸. Sa-
dhammiyā kho pan' assa honti iññhā kantā piyā manāpā
giññi c'eva pabbajitā ca. Ariyakantehi kho pana silehi
samannāgato hoti akhaṇdehi acchiddehi asubalehi akammā-
sehi bhujissehi¹⁹ viññūppasatthehi²⁰ aparāmaññhehi²¹ samādhi-
samvittanūkehi.

Imehi kho bhikkhave catūhi sotāpattiyañgehi samannāgato
ariyasāvako ākāñhamāno attanā 'va attānaṇi byākareyya
'khīnānirayo 'mhi khīnatirachchānayoni²² khīnāpettivisayo
khīnāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-
dhammo niyato sambodhiparāyano sattakkhattu²³ paramam²⁴
dewe ca manusse ca sandhāvitvā saṃsaritvā dukkhass'
antam karissāmī²⁵ ti²⁶.

¹ āvacca, B.

² akō, B.

³ ca, S.

⁴ °yonīyo, B.

⁵ °pittīo, B.

⁶ °kkhattum paramo, B.

⁷ S. karissati, S.

⁸ saddhādhivīo, B.

⁹ °hariyā, B.

¹⁰ om. S.

¹¹ ti, S.

¹² opaneyyiko, B.

¹³ B. adds ti.

¹⁴ pa, B.

¹⁵ B. adds pa.

¹⁶ bhūo, B.; pūo, B.

¹⁷ °upassehi, B.

¹⁸ om. B.

¹⁹ °yonīyo, B.

²⁰ om. B.

²¹ karoti, B.

²² S.

Idam dassanam.

h) Tattha katamā bhāvanā?

*Yuss' indriyāni¹ subhāvitāni
ajjhattāñ bahiddhā ca sabbaloke
nibbijjha² imam³ parañ ca lokañ⁴
kālañ kaikkhati bhāvitatto⁵ sudanto⁶ ti* (S. N.
v. 516).

Ayam bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabhijjhā dhammapadañ, abyāpādo dhammapadañ,
sammāsatī⁷ dhammapadañ, sammāsamādhī dhammapadañ.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II.,
p. 29).

Ayam bhāvanā.

Tattha katamam dassanañ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁸ bhāvaye
pañca saṃgātigo⁹ bhikkhu oghatiñño ti vuccati¹⁰ ti¹¹* (S. I.,
p. 3; Dhp. v. 370).

*Pañca chinde pañca jahe ti idam dassanam, pañca
vuttari¹² bhāvaye pañca saṃgātigo¹³ bhikkhu ogha-
tiñño ti vuccati ti ayam bhāvanā.*

Idam dassanañ ca bhāvanā ca.

Tiñimāni bhikkhave indriyāni. Katamāni tiñi?

*Anaññataññassāmāñtindriyam¹⁴ aññindriyam¹⁵ aññatā-
vindriyam¹⁶.*

Katamañ ca bhikkhave anaññataññassāmāñtindriyam¹⁷?

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-
yasaccassa abhisamayāya chandañ janeti vāyamati viriyam¹⁸
ārabhati cittam¹⁹ paggañhāti padahati²⁰. Anabhisametassa*

¹ °nidha, B.

² nibbijjamāñ, S.

³ lokañ ca, B.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B.

⁸ °ko, S.; °to, B.

⁹ °ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ °ko, B.; samgitiko, S.

¹² anaññata°, B.; °ssāmīndriyam, B.

¹³ aññatāmīndriyam, S.

¹⁴ aññata°, B. S.

¹⁵ anaññata°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .² dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaŋ janeti vāyamati viriyāŋ ārabhati cittam paggajhāti pudahati³.

Idam bhikkhave anaññataññassāmitindriyan³ ti.

Idam dassanam.

Katamaŋ ca bhikkhave aññindriyāŋ?

Idha bhikkhave bhikkhu idam dukkhan ti yathābhūtaŋ pajānāti, ayāŋ dukkhasamudayo ti yathābhūtaŋ pajānāti, ayāŋ dukkhanirodho . . .⁴ ayāŋ dukkhanirodhagāminipaṭipadā ti yathābhūtaŋ pajānāti.

Idam bhikkhave aññindriyāŋ.

Katamaŋ ca bhikkhave aññatāvindriyāŋ?

Idha bhikkhave bhikkhu āsavānaŋ khayā anāsavāŋ ceto-vimuttiŋ paññāvivimuttiŋ ditthiŋ 'va dhamme sayam abhiññā sacchikatrā upasampadāya riharati, 'khiŋ jāti visitaŋ brahmācariyāŋ katanū karuṇīyāŋ nāparaŋ itthattāyāŋ ti pajānāti.

Idam bhikkhave aññatāvindriyāŋ⁵ ti.

Ayāŋ bhāvanā.

Idam dassanañ ca bhāvanā ca.

i) *Tattha katamāŋ sakavacanāŋ?*

*Sabbapāpass⁶ akaraŋāŋ kusalass⁷? ūpasampadā,
sucittapariyodapanāŋ etāŋ buddhāna sūsanān ti*

(Dhp. v. 183).

Idam sakavacanāŋ.

Tiŋ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaŋ bālo ti pare sañjānanti. Katamāni tīni?

Bālo bhikkhave duccintitacintī⁸ ca hoti, dubbhāsitabhāśī ca hoti, dukkaṭakammakārī ca hoti.

Imāni kho bhikkhave tīni bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni⁹.

¹ pa, B. B..

² pajahati, S.

³ anaññata^o, B.

⁴ pa, B. B.; S. inserts yathābhūtaŋ pajānāti.

⁵ aññatā^o, S.

⁶ "passa, all MSS.

⁷ kusalassa upo, B., S.

⁸ ducintī^o, B. B..

⁹ "padāni, S.

Tīṇī imāni bhikkhave paṇḍitassu paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitam paṇḍito ti pare sañjānanti. Katamāni tīṇī?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitabhāśī ca hoti, sukaṭakammakārī² ca hoti.

Imāni kho bhikkhave tīṇī paṇḍitassu paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idamp sakavacanam.

k) Tattha katamam paravacanam?

*Paṭhavīsamo n'atthi vithato
nīnno pātālasamo³ na vijjati
Merusamo n'atthi unmato
cakkavatisadiso n'atthi poriso ti.*

Idamp paravacanam.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhāra Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imam gātham abhāsi: —

*Bhiyyo bālā⁴ pakujjheyyūm no c'assa paṭisedhako⁵
tasmā bhuseṇa daṇḍena dliro bālam nisedhaye ti.*

Bhāsitāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodīṣu, devā tuṇhī ahesum. Atha kho bhikkhave Vepacitti asurindo Sakkaṁ devānam indam etad avoca: bhāra devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imam gātham abhāsi: —

*Etad era aham maññe bālassa paṭisedhanam
param saṅkupitaṁ īatvā yo sato upasammati ti.*

Bhāsitāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodīṣu, asurā tuṇhī ahesum. Atha kho bhikkhave Sakko devānam indo Vepacittinā asurindam etad avoca: bhāra Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imam gātham abhāsi: —

¹ °padānī, B.

⁴ bālo, B.

² sukata°, B. S.

⁵ °kā, B.

³ pādatala°, B.

⁶ om. B. B.

⁷ om. S.

*Etad eva titikkhāya vijjam passāni Vāsava
yadā naṇī maññati bālo bhayā myāyaṇī titikkhati
ajjhārūhati¹ dhūmmēdho go va bhiyyo palāyinān ti.*

*Bhāsitāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodīṇsu, devā tuṇhī ahesun. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṇī devānam īḍaṇi etad
avoca: bhaṇa devānam īda gāthān ti.*

*Atha kho bhikkhave Sakko devānam īdo imā gāthāyo
abhāsi: —*

*Kāmaṇī maññati vā³ mā vā bhayā³ myāyaṇī titikkhati
sadatthaparamā atthā khantyā⁴ bhiyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṇī khantiṇī⁵ niccaṇī khamati⁶ dubbalo.
Abalan tam balaṇī āhu yassa bālabalāṇī⁷ balaṇī⁸
balassa⁹ dhammaguttassa paṭivattā nu vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṇī paṭikujjhati
kuddhaṇī apatikujjhanto¹⁰ saṃgāmam jeti dujjayam.*

*Ubhinam atthāṇī carati attano ca parassa ca
paraṇī saṃkupitaṇī ūnatvā yo sato upasammati¹¹.*

*Ubhinnanī tikkicchattāṇī¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsitāsu kho pana¹³ bhikkhave Sakkhenā devānam īdena
gāthāsu devā anumodīṇsu, asurā tuṇhī ahesun ti (S. I.,
p. 222 sqq.).*

Idam paravacanam.

Tattha katamā sakavacanañ ca paravacanañ ca?

*Yañ ca pattāṇī yañ ca pattabbāṇī, ubhayam etāṇī rajānu-
kiṇṇāṇī āturassānusikkhato. Ye ca sikkhāsārā silāṇī¹⁴ vatāṇī¹⁴ *.
jīvitāṇī¹⁵ brahmaṇacariyāṇī upatīhānasārā¹⁶, ayam eko anto,
ye ca evaṇvādino evaṇḍitīhino: n'atthi kāneṣu doso ti, ayam*

¹ ajjha^o, B.

² om. B. B.

³ bhavā, S.

⁴ khantā, B.

⁵ oṭī, B.

⁶ oṭu, S.

⁷ ophalam, B. Com.

⁸ om. B.

⁹ bālassa, B.

¹⁰ appa^o, S.

¹¹ *sammajjati, B.

¹² santikkicchō, S.; pi akujjhantāṇī, B.

¹³ om. S.

¹⁴ silavatāṇī, B.

¹⁵ om. B., S.

¹⁶ S. adds ti.

dutiyo anto. Icc ete ubho antā kaṭasīvadḍhanū¹ kaṭasiyo²* ditthim vaddhenti. Ete³ ubho ante anabhiññāya olivantī eke atidhāvanti⁴ eke ti.

Idampi paravacanam.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesum, te na⁵ ca amāññīṣu⁶, vatṭan tesam n'atthi paññāpanāyā ti.

Idampi sakavacanañ.

Ayampi udāno sakavacanañ ca paravacanañ ca.

Rājā Pasenadi⁷ Kosalo Bhagavantam etad avoca: idha mayham bhante rāhogatassa pañcicallinassa evam cetaso parivitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸ attā ti? Tassa mayham bhante etad ahosi: ye kho keci kāyena duccaritam caranti vācāya duccaritam caranti manasā duccaritam caranti, tesam appiyo⁸ attā, kiñcāpi te evam vadeyyum 'piyo no attā' ti. Atha kho tesam appiyo⁹ attā. Tam kissa hetu? Yam¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano karonti, tasmā tesam appiyo⁹ attā. Ye ca kho keci kāyena sucaritam caranti vācāya sucaritam caranti manasā sucaritam caranti, tesam piyo attā, kiñcāpi te evam vadeyyum 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā. Tam kissa hetu? Yam hi piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Evam etam mahārāja, evam¹¹ etam¹² mahārāja¹¹. Ye hi keci mahārāja kāyena duccaritam caranti vācāya duccaritam caranti manasā duccaritam caranti, tesam appiyo⁹ attā, kiñcāpi te evam vadeyyum 'piyo no attā' ti. Atha kho tesam appiyo⁹ attā. Tam kissa hetu? Yam hi mahārāja appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano karonti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja kāyena sucaritam caranti vācāya sucaritam caranti manasā sucaritam caranti, tesam piyo attā, kiñcāpi te evam vadeyyum 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.

¹ kaṭasi, B. B.

² ke, B.

³ B, adds te.

⁴ abhi, B. B.

⁵ B, adds na.

⁶ dhaññīṣu, S.

⁷ ḍi, S.; Passe, B.

⁸ apiyo, B.; nappiyo, S.

⁹ apī, B.

¹⁰ yaññī, S.

¹¹ om. B.

Tam kissa hetu? Tam hi mahārāja piyo piyassa kareyya,
tan te attanā 'va attano karonti, tasmā tesam piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

Attanāñ ce piyāñ² jaññāñ na nam pāpena samyuje
na hi tam sulabham hoti sukham dukkatakārinā.

Antakenādhipannassa³ jahato mānusam bhavam
kiñ hi tassa sakam hoti kiñ⁴ ca⁴ ādāya gacchati
kiñcassa anugam hoti chāyā va anapāyini⁵? —

Ubho puññāñ ca pāpañ⁶ ca yam maceo kurute idha
tam⁷ hi⁷ tassa sakam hoti tañ ca ādāya gacchati
tañ c'assa anugam hoti chāyā va anapāyini⁸.

Tasmā kareyya kalyānam nicayam⁹ samparāyikam¹⁰
puññāni paralokasmiñ patiṭṭhā honti pārinan ti (S. I,

p. 71sq; cf. p. 93.).

Idam suttam paravacanam.

Anugīti sakavacanam.

Idam sakavacanañ ca paravacanañ ca.

1) Tattha katamam vissajjaniyam?

*Pañhe¹¹ pucchite idam abhiññeyyam, idam pariññeyyam,
idam pahātabbañ, idam bhāvetabbañ, idam sacchikātabbam.
Ime dhammā evam gahitā idam phalañ nibbattayanti¹².
Tesañ evam¹³ gahitānañ ayam attho iti.*

Idam¹⁴ vissajjaniyam.

*Ulāro buddho Bhagavā ti buddha-ulāratam dhamma-
svākkhātatañ samghasuppatipattiñ ca ekamseñ' eva niddise,
sabbe sañkhārā aniccañ ti sabbe sañkhārā dukkhā ti¹⁵ sabbe
dhammā anattā ti ekamseñ¹⁶ eva¹⁶ niddise¹⁶, yan' vā pan'
aññam pi evam jātiyan¹⁷ ti.*

Idam vissajjaniyam.

¹ pa, B. B.; S. *in full.* ² pī^o, B.

³ ^okenādi^o, S.; maraṇenābhībhūtassa, B.

⁴ kiñci, S. ⁵ anu^o, B. B.; ⁶ puññāñ, S.

⁷ tañ hi, B.; ta hi, S. ⁸ anu^o, all MSS.

⁹ nicco, B.^o ¹⁰ sañvā^o, S. ¹¹ pariñhe, S.

¹² nibbatti^o, S. ¹³ eva, S. ¹⁴ iti, B.

¹⁵ S. *adds* ekamseñ' eva niddise. ¹⁶ om. S.

¹⁷ ^oyam (*without* ti), B. B.; ^okan, Com.

m) Tattha katamāpi avissajjaniyamp?

*Ākañkhato¹ te naradammasārathi
devamanussā² manasā vicintitam³
sabbe na jaññā kasiñā pi pāñino.
Santañ samādhīnū arañjanū nisevato
kin tañ Bhagavā ākañkhati ti?*

Idam avissajjaniyamp.

*Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ paññā-
kkhandhe⁶ vimuttikkhandhe vimuttiññāpadassanakkhandhe
iriyāyamp pubhāve hitesitāyamp karuññāyamp iddhiyan ti.*

Idam avissajjaniyamp.

*Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tīṇamp ratanānam uppādā⁸ buddharatanassa
phammaratanassa sañgharatanassa kiñ pamāññāni⁹? Tīṇi
ratanānti ti.*

Idam avissajjaniyamp.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

*Pubbā bhikkhare koñ na paññāyati, avijjāñvaraññānam
sattānam¹² tanhāsañyojanānam sakim nirayamp sakim ti-
racchānayoniñ sakim pettivisayañ¹³ sakim asurayoniñ
sakim deve sakim manusse sandhāvitam sunṣaritam. Katamā
pubbā koñ ti?
avissajjaniyamp.*

Nā⁵ paññāyatī¹⁴ ti sāvakānam ñāñavekallena.

Duvidhā buddhānam bhagavantānam desanā¹⁵; attupanāyikā
ca parūpanāyikā ca. Na paññāyati ti parūpanāyikā. N'atthi
buddhānam bhagavantānam avijānanā¹⁶ ti attupanāyikā¹⁷,
yathā Bhagavā Kokālikāpi bhikkhuñ ūrabba aññatarāpi
bhikkhuñ evamp āha: —

¹ ote, S. ² devū ma^o, B. ³ pi ci^o, S.

⁴ etha ko, S. ⁵ om. S. ⁶ paññā^o, B.

⁷ ñāya, B.; karuñā, S. ⁸ odo, B., S.

⁹ ñā, B. ¹⁰ vi^o, S.

¹¹ ovaraññutā, B.; opayodaññutā, S. ¹² attānam, B.

¹³ pittī^o, B. ¹⁴ oti (without ti), B.

¹⁵ ñānam, S. ¹⁶ appajānanā, B., S.

¹⁷ attupā^o, B., S.

Seyyathā pi bhikkhu vīsatikhāriko Kosalako¹ tilavāho . . .² na teeva eko abbudo nirayo. Seyyathā pi bhikkhu vīsatī abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsatī nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsatī ababā nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsatī aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsatī ahaḥā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsatī kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsatī sogandhikā nirayā, evam eko uppalañko⁵ nirayo. Seyyathā pi bhikkhu vīsatī uppalañkā nirayā, evam eko puṇḍarīkā nirayā, evam eko padumo nirayo. Padumanī kho pana bhikkhu nirayan Kokāliko bhikkhu uppanno⁶ Sāriputta-Moggallānesu cittanī āghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yām vā pana kiñci Bhagavā āha: ayam appameyyo asampkheyyo⁸ ti sabban tam avissajjaniyam.

Idamp avissajjaniyam.

Tattha katamam vissajjaniyañ ca avissajjaniyañ ca?

Yadā so Upako ājīwiko Bhagavantam āha: kuhīñ āvuso Gotama gamissāsi⁹ ti? Bhagavā āha: Bārāṇasīyanī gamissāmi, ahan tam amatadudrubhiñ¹⁰ dhammacakkam pavattetuñ loke appaṭivattiyān ti. Upako ājīwiko āha: jino ti kho āvuso bho¹¹ Gotama patijānāsi¹² ti? Bhagavā āha:

Jinā ve mādisā¹³ honti ye pattā āsavakkhayam

jītā me pāpākā dhammā tasmāhañ¹⁴ Upaka jīno ti

(Cf. Vin I, p. 8).

Katham jino kena jino ti vissajjaniyam, katamo jino ti avissajjaniyam, katamo āsavakkhayo rāgakkhayo dosakkhayo mohakkhayo iti¹⁴ vissajjaniyam, kittako¹⁵ āsavakkhayo ti avissajjaniyam.

¹ oliko, B._r.

² pe, S.

³ eva ko, B._r.

⁴ aga^o, S.

⁵ upa^o, B._r.

⁶ uppanno, S.

⁷ agh^o, S. (*without ti*).

⁸ okhayo, S.

⁹ oti, S.

¹⁰ dudrati, B._r.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā tam, S.

¹⁴ ti, S.

¹⁵ kitako, S.; taṭhako, B._r.

Nettipakarapa.

Idam vissajjaniyañ ca avissajjaniyañ ca.

Atthi Tathāgato ti¹ vissajjaniyam. Atthi rūpan ti vissajjaniyam. Rūpam Tathāgato ti avissajjaniyam². Rūpavā³ Tathāgato ti avissajjaniyam. Rūpe⁴ Tathāgato ti avissajjaniyam. Tathāgate rūpan ti avissajjaniyam. Evam atthi vedanā | pe⁵ | saññā . . . samkhārā. Atthi viññāpan ti vissajjaniyam. Viññāpam Tathāgato ti avissajjaniyam. Viññāpavā⁶ Tathāgato ti avissajjaniyam. Viññāne Tathāgato ti avissajjaniyam. Tathāgate viññāpan ti avissajjaniyam. Aññatra rūpena Tathāgato ti avissajjaniyam. Aññatra vedanāya | pe⁵ | saññāya . . . samkhlārehī . . . viññāpene Tathāgato ti avissajjaniyam. Ayañ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asamkhlārako . . . aviññānako ti avissajjaniyam.

Idam vissajjaniyañ ca avissajjaniyañ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkan-tamānusakena satte cavamāne upapajjamāne⁷. Evam sabbam | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyam. Katame sattā, katamo Tathāgato ti avissajjaniyam.

Idam vissajjaniyañ ca avissajjaniyañ ca.

Atthi Tathāgato ti vissajjaniyam. Atthi Tathāgato parammarañā ti avissajjaniyam.

Idam vissajjaniyañ ca avissajjaniyañ ca.

n) Tattha katamam kammañ?

*Maranenābhībhūtassa jahato mānusam bhavañ
kiñ⁸ hi tassa sakam hoti kiñ ca ādāya gacchati
kiñ c'assa anugam hoti chāyā vi anapāyini⁹? —
Ubho puññāñ ca pāpañ ca yam macco kurute idha
tañ hi tassa sakam hoti tañ ca ādāya gacchati
tañ c'assa anugam hoti chāyā va anapāyini⁹ ti¹⁰*
(Of. p. 175).

Idam kammañ.

Puna ca parañ. blikkhare bālam pīṭhasamārūlham rā

¹ om. S.

² S. repeats this phrase.

³ rūpam va, S.

⁴ S. adds vā.

⁵ pa, B. B.,

⁶ B. omits this phrase.

⁷ uppajj, S.

⁸ ki, B.,

⁹ anuñ, B. B.,

⁹ anuñ, B. B.,

mañcasamārūlhaṇ vā chamāya vā semānam yani 'ssa pubbe pāpakāni kamīnāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni¹ 'ssa tamhi² samaye olambanti ajjholaṁbanti abhilambanti. Seyyathā pi bhikkhave mahataṇ³ pabbatakūṭānam chāyā sāyanhasamayaṇ⁴ paṭhaviyam⁵ olambanti ajjholaṁbanti abhilambanti, evam eva kho bhikkhave bālum pūṭhasamārūlhaṇ vā mañcasamārūlhaṇ vā chamāya vā semānam yāni 'ssa pubbe⁶ pāpakāni kamīnāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni 'ssa tamhi samaye olambanti ajjholaṁbanti abhilambanti. Tatra bhikkhave bālassa evanpi hoti: akataṇ vata me kalyāṇam akataṇ kusalam akataṇ bhīruttāṇam⁷, kataṇ pāpaṇ kataṇ luddam⁸ kataṇ kibbisam, yāvatā bho akatakalyāṇam akatakusalānam akatabhīruttāṇam⁹ katapāpānam kataluddānam katalibbisānam gati¹⁰, tam gati pecca¹¹ gacchāmī ti. So socati kilamati paridevati urattāli¹² kandati sammoham¹³ āpajjati ti.

Puna ca parapi bhikkhave paṇḍitam pūṭhasamārūlhaṇ vā mañcasamārūlhaṇ vā chamāya vā semānam yāni 'ssa pubbe kalyāṇāni kamīnāni katāni kāyena sucariṭāni vācāya sucariṭāni manasā sucariṭāni, tāni 'ssa tamhi samaye olambanti ajjholaṁbanti abhilambanti. Seyyathā pi bhikkhave mahataṇ³ pabbatakūṭānam chāyā sāyanhasamayaṇ paṭhaviyam olambanti ajjholaṁbanti abhilambanti, evam eva kho bhikkhave paṇḍitam pūṭhasamārūlhaṇ vā mañcasamārūlhaṇ vā chamāya¹³ vā semānam yāni 'ssa pubbe kalyāṇāni kamīnāni katāni kāyena sucariṭāni vācāya sucariṭāni manasā sucariṭāni, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholaṁbanti abhilambanti. Tatra bhikkhave paṇḍitassa evanpi hoti: akataṇ vata me pāpaṇ akataṇ luddam akataṇ kibbisam, kataṇ kalyāṇam kataṇ kusalam kataṇ bhīruttāṇam, yāvatā bho

¹ om. B.;² 'mhi, B.;³ mahantam, S.⁴ °ye, S.⁵ oya, B., S.⁶ B. adds vā.⁷ abhiruc, B.⁸ luddakam, B.; luddham, B.⁹ kā gati, S.¹⁰ pacca, B.,¹¹ oli, B. B.;¹² sammāham, S.; samoham, B.,¹³ °yam, S.¹⁴ om. S.

akatapāpānam akataluddānam akatakibbisānam katakalyā-
ṇānam katakusalānam katalhīruttāṇānam gati, tam gatim
pecca¹ gacchāmī ti. So na socati na kilamati na paridevati
na urattālim² kandati na sammoham³ āpajjati, katam me⁴
puññam⁴ akatañ⁴ pāpam, yā bhavissati gati akatapāpassa
akataluddassa akatakibbisassa katapuññassa katakusalassa
katalhīruttāpassa, tam peccabhave⁵ gatin paccanubhavissā-
mī⁶ ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave
itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-
kam marañam bhaddikā kālakiriyā⁷ ti vadūmī ti.

Idamp kammap.

Tīṇi⁸ imāni bhikkhave duccaritāni. Kutamāni tīṇi?

Kāyaduccaritam vacīduccaritam manoduccaritam.

Imāni bhikkhave tīṇi duccaritāni.

Tīṇi⁹ imāni bhikkhave sucaritāni. Katamāni tīṇi?

Kāyasucaritam vacīsucaritam manosucaritam.

Imāni kho bhikkhave tīṇi sucaritāni.

Idamp kammap.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdham vo bhikkhave, khaṇo vo⁸
paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
cha phassāyatani kā nāma nirayā.

Tattha yam kiñci calakkunā rūpam passati anīṭharūpam
yeva passati no iṭṭharūpan, akantarūpan yera passati no
kantarūpan, amanāparūpan yeva passati no manāparūpan.
Yam kiñci sotena | pe⁹ | ghānena . . . jīvhāya . . . kāyena
. . . yam kiñci manasā dhammaṇam vijānāti anīṭhadham-
mam¹⁰ yeva vijānāti no iṭṭhadhamman¹⁰, akantadhamman¹⁰
yeva vijānāti no kantadhamman¹⁰, amanāpadhamman¹⁰ yeva
vijānāti no manāpadhamman¹⁰.

Lābhā vo bhikkhave suladdham vo bhikkhave, khaṇo¹¹ vo⁸.

¹ pacca, B..

² ojī, B. B..

³ samoham, B..

⁴ om. S.

⁵ pacca, B. B..

⁶ paccā, B..

⁷ kālamk^o, S.

⁸ B. adds bhikkhave.

⁹ pa, B.; la, B..

¹⁰ orūpam, B.. S.

¹¹ B. adds ca.

*paṭīladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave
cha phassūyatatanikā nāma saggā.*

Tattha yam kiñci calkhunā rūpam passati iṭṭharūpam
yeva passati no anīṭṭharūpam, kantarūpam yeva passati no
akantarūpam, manāparūpam yeva passati no amanāparū-
pam. Yam kiñci sotena saddam suṇāti | pe¹ | ghānena . . .
jivhāya . . . kāyena . . . manasā dhammam vijānāti, iṭṭha-
dhammam² yeva vijānāti no anīṭṭhadhammam², kantadham-
mam³ yeva vijānāti no akantadhammam², manāpadham-
mam² yeva vijānāti no amanāpadhammam².

*Lābhā vo bhikkhave suladdham vo bhikkhave, khaṇo vo⁴
paṭīladdho brahmacariyavāsāyā ti.*

Ayam vipāko.

*Satṭhivassasahassāni paripuṇṇāni sabbaso
niraye⁵ paccamānānam⁶ kadā anto bhavissati? —
N'atti anto kuto anto na anto⁷ paṭidissati
tadā hi pakatam pāpam mama⁸ tuyhañ ca mārisā ti*
(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayam vipāko.

Tattha katamam kammañ ca vipāko ca?

*Adhammacārī⁹ hi naro pamatto
yahiñ¹⁰ yahiñ¹⁰ gacchati duggatiyo¹¹
so nañ adhammo carito hanāti¹²
sayam¹³ gahito yathā kaphasappo.*

*Na hi dhammo adhammo ca ubho samavipākino¹⁴
adhammo nirayam neti dhammo pāpeti suggatīn¹⁵ ti¹⁶.*

Idam kammañ ca vipāko ca.

*Mā bhikkhave puññānam bhāyittha, sulkass' etam bhikkhave
adhibvacanam iṭṭhassa kantassa piyassa manāpassa,*

¹ pa, B.; la, B.

² rūpam, B. S.

³ kantā, B.; ṛūpam, S.

⁴ B. adds bhikkhave.

⁵ nirayamhi, B.

⁶ paccamānassa, B.

⁷ antam, B.

⁸ mamañ, B.

⁹ cārī, B..

¹⁰ yahi, B. B.,

¹¹ oti so, B. Com.; otip, S.

¹² hanāti, Com.

¹³ ayam, S.

¹⁴ samam vi^o, B.

¹⁵ otip (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V,

p. 266.

yad idam puññāni. Abhijānāmi kho panāham bhikkhave dīgharattam katānam¹ puññānam² dīgharattam ittham kantam piyam manāpam vipākam paccanubhūtam. Satta vassāni mettacittam bhāvetvā satta samvaṭṭavivatṭakappe na³ imam lokam punar⁴ āgamāsim⁵, samvaṭṭamāne sudāhanī⁶ bhikkhave kappe Ābhassarūpago homi, rivaṭamāne kappe suññam brahmavimānam upapajjāmi. Tatra sudāham⁷ bhikkhave Brahmā homi Mahābrahmā abhibhū ana-bhibhūto aññadatthudosā⁸ vasavatti. Chattiṇisakkhattum⁹ kho panāham bhikkhave Sakko ahosi¹⁰ devānam indo. Anekasatakkhattum¹¹ rājā ahosi¹² cakkavatti dhammiko dhammarājā caturanto¹³ vijitāvī janapadatthāvariayapatto sattaratanaśamannāgato, ko pana vādo padesarajjassa. Tassa¹⁴ mayham bhikkhave etad ahosi: kissa nu kho me idam kammasa phalam, kissa kammasa vipāko, yenāham etarahi evamahiddhiko evamahānubhūvo ti? Tassa mayham bhikkhave etad ahosi: tiññam kho me idam kammanam phalam, tiññam kammanam vipāko, yenāham etarahi evamahiddhiko evamahānubhūvo, seyyathidañ dānassa damaśa samiyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yañ ca dānam yo ca damo yo ca samyamo, idam kammap, yo tappaccayā vipāko paccanubhūto, ayam vipāko. Tathā Cullakammavibhaṅgo¹⁵ vattabbo, yam Subhassa¹⁶ māṇavassa Todeyyaputtassa¹⁷ desitam (Cf. D. I, p. 204 sqq.).

Tattha ye dharmmā appāyuka¹⁸-dīghayukatāya¹⁹ sampattanti bahvābādha²⁰-appābādhatāya appesakkha-mahesakkhatāya dubbañña-suvaṇṇatāya²¹ nicakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-paññavantatāya

¹ puññāni katānam, B.₁.

² om. B.₁.

³ puna, B.₁.

⁴ °si, S.; nāgamāsi, B.₁.

⁵ puññāham, B.₁.

⁶ °datthum d°, B.₁.

⁷ chasakkhattum, B.

⁸ °si, B.₁. S.

⁹ °tu, B.₁.

¹⁰ ca°, B.₁. S. ¹¹ om. S.

¹² cūla°, B.; cūla°, S.

¹³ sutassa, B.₁.

¹⁴ Toreyya°, B. B.

¹⁵ appāyukatāya, B.₁.

¹⁶ bavha°, S.

¹⁷ °subbannatāya, S.

ca sampattanti, idampi kammam, yā tattha appāyuka-dighā-yukata | pe¹ | duppaññapaññavantatā, ayam vipāko.

Idampi kammañ ca vipāko ca.

p) Tattha katamam kusalamp?

Vācīnurakkhi manusū susanvuto
kāyena ca² akusalamp² na kayirā³:
ete tayo kammapathe visodhaye
ārādhuaye maggamp⁴ isippaveditam ti (Dhp. v. 281).

Idampi kusalamp.

Yassa kāyena rācāya manasā n'atthi dulikatamp⁵
saññutamp⁶ tihī thūnehi, tam ahanpi brūmi brāhmaṇan ti
(Dhp. v. 391).

Idampi kusalamp.

Tiñ' imāni bhikkhave kusalamūlāni. Katamāni tiñi?
Alobho kusalamūlam⁷, adoso kusalamūlam, amoho kusalamūlam.

Imāni kho bhikkhave tiñi kusalamūlāni (A. I, p. 203).

Idampi kusalamp.

Vijjā bhikkhave piññāgamañ kusalānañ dhammānam⁸
samāpattiyañ anuvadeva⁹ hiriñ⁹ ca⁹ ottappañ cā ti.

Idampi kusalamp.

q) Tattha katamam akusalamp?

Yassa accantadussilyam¹⁰ māluvā¹¹ sālam iv'otatam
karoti so tath¹² attānam¹² yathā nanop¹³ icchatī diso ti
(Dhp. v. 162).

Idampi akusalamp.

Attanā hi katanpi pāpani attajani attasambhavañ
abhimatthati dummedhañ vajiranpi vāmhamayam maññin¹⁴ ti
(Dhp. v. 161)

Idampi akusalamp.

¹ pa, B.; la, B..

² c'aku^o, B.

³ kariyā, B., Com.

⁴ maggamp, B., S.

⁵ etamp, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B..

⁸ anveteva, B..

⁹ hiri, B., B..

¹⁰ "dusilyam, B..

¹¹ evi, B..

¹¹ tattānam, B.; tam attānam, S.

¹² om. S.

¹⁴ mahi, B..

*Dasa kammapathe niseviya
akusalā kusalehi vivajjītā
garahā¹ ca² bhavanti devate
bālamatū nirayesu paccare³ ti.*

Idamp akusalam.

Tīn' imāni bhikkhave akusalamūlāni. Katamāni tīni?
Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam.

Imāni kho bhikkhave tīni akusalamūlāni⁴ ti (A. I,
Idamp akusalam. [p. 201]).

Tattha katamañ kusalañ ca akusalañ ca?

*Yādisamp vāpate bijamp tādisamp harate phalam
kalyāṇakārī⁵ kalyāṇam pāpakārī ca pāpakan⁶ ti* (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).

Tattha yamp aha: kalyāṇakārī kalyāṇan ti idamp kusalam,
yamp⁷ aha: pāpakārī ca pāpakan ti idamp akusalam.

Idamp kusalañ ca akusalañ ca.

*Subhena kammena vajanti suggatim
apāyabhūmī⁸ asubhena⁹ kammunā
khayā ca kammassa vimuttacetaso¹⁰
nibbanti¹¹ te joti¹²-r-ivindhanakkhayā.¹²*

Tattha yamp aha: subhena kammena vajanti suggatin¹³
ti idamp kusalam, yamp aha: apāyabhūmī asubhena kam-
munā ti idamp akusalam.

Idamp kusalañ ca akusalañ ca.

r) Tattha katamañ anuññātam?

*Yathā pi bhamaro pippham vannagandham¹⁴ ahethayam¹⁵
paleti rasam adāya, evamp gāme munī care ti* (Dhp. v. 49).

Idamp anuññātam.

¹ so all MSS.

² om. S.

³ oye, B._r.

⁴ oñi (*without* ti), B._r. ⁵ okārī yamp, S.

⁶ okām (*without* ti), B._r.

⁷ tattha yamp, S.

⁸ apiya^o, B._r. ⁹ asutena, B._r.

¹⁰ oñā, B._r; S.; nibbitti, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

¹²⁻¹² joti-d-ivindana^o, B._r; jodanakkhayā, S. ¹³ otī, B._r; S.

¹⁴ vannam agandham, B._r.

¹⁵ apothayam, B. Com.; apedhayam, B._r.

Tūp' imāni bhikkhave bhikkhūnaṇī karaṇīyāni. Kata-māni tūṇī?

Idha bhikkhave bhikkhu pātimokkhasaṇīvaraśaṇvuto viharati ācārāgocarasaṇpanno aḍhamattesu rājjesu bhayaḍassāvī¹ samādāya siṅkhati siṅkhaḍpādesu, kāyakamavacīkammena samannāgato kusalena parisuddhājīvo, āraddhaviriyō kho pana hoti thāmavā daḷhaparakamo anikkhittadhuro akusalānaṇī dhammānaṇī paṭhānāya kusalānaṇī dhammānaṇī bhāvanāya sacchikiriyāya, paññavā kho pana hoti udayatthāgāminiyā² paññāya samannāgato ariyāya nibbedhikāya sammādukkhalakkhayagāminiyā³.

Indāni kho bhikkhave bhikkhūnaṇī tūṇī karaṇīyānī ti.

Idam anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiññhaṇī paccavekkhitabbā⁵. Katame dasa?

Veṇaṇṇiyam⁶ ajjhāpago ti pabbajitena abhiññhaṇī paccavekkhitabbam | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiññhaṇī paccavekkhitabbā ti (A. V, p. 87 sq.).

Idam anuññātaṃ.

Tūp' imāni bhikkhave karaṇīyāni. Kata-māni tūṇī?

Kāyasucaritaṇī vacisucaritaṇī manośucaritaṇi ti.

Imāni kho bhikkhave tūṇī karaṇīyānī⁸ ti.

Idam anuññātaṃ.

s) Tattha katamaṇī paṭikkhittam?

N'atthi puttasaṇamī pemaṇī n'atthi goṇasaṇamī dhanamī n'atthi śūriyasaṇamī⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā aha: —

N'atthi attasaṇamī¹⁰ pemaṇī n'atthi dhaññasaṇamī dhanamī n'atthi paññūsaṇamī ābhā vutthi ve paramā sarā ti (S. I, p. 6).

Ettha yaṇī purimakaṇī¹¹ idam paṭikkhittam.

¹ °jassādi, B._r.

² udayababayagā^o, S.

³ sumī^o, B. B._r.

⁴ das^o, B._r.

⁵ °tabbam, B._r, S.

⁶ °yam pi, B._r.

⁷ pa, B. B._r.

⁸ °ni (without ti), B._r.

⁹ su^o, B. S.

¹⁰ attha^o, B._r.

¹¹ parimaṇam, B._r.

Tiñ' imāni bhikkhave akaraññyāni. Katamāni tiñi?
 Kāyaduccaritam vaciduccaritam manoduccaritan ti.
 Imāni kho bhikkhave tiñi akaraññyūñ¹ ti.

Idam paṭikkhittam.

Tattha katamap anuññātañ ca paṭikkhittañ ca?

Kiñ² suñha² bhītā janatā anekā
 maggo c'aneukāyatano pavutto
 pucchāñi tañ Gotama bhūripaññā
 kismin³ ṭhito paralokam na bhāye ti? —
 Vācañ manañ ca pañidhāya sammā⁴
 kāyena pāpāni akubbamāno
 bahvannapāññāpi⁵ ghamā avasanto |
 saddho⁶ mudu sañvibhāgi vadaññū:
 etesu dhammesu ṭhito catūsu
 dhammesu ṭhito paralokam na bhāye ti (S. I,

p. 42 sq.).

Tattha yam āha: vācamānañ ca pañidhāya sammā⁷
 ti⁸ idam anuññātam, kāyena pāpāni akubbamāno ti idam
 paṭikkhittam, bahvannapāññāpi⁹ ghamā avasanto | saddho
 mudu sañvibhāgi vadaññū | etesu dhammesu ṭhito catūsu |
 dhammesu ṭhito paralokam na bhāye ti idam anuññātam.

Idam anuññātañ ca paṭikkhittañ ca.

Sabbapāpass'¹⁰ akaraññā kusalass'¹⁰ ūpasampadā¹⁰
 sacittapariyodapanāpi etam buddhāna sāsanān¹¹ ti

(Cf. p. 171).

Tattha yam āha: sabbapāpass'¹⁰ akaraññā ti idam paṭikkhittam, yam āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idam anuññātam.

Idam anuññātañ ca paṭikkhittañ ca.

Kāyasamācāraṇ pāham¹² devānam inda dñvihena vaññāni sevitabban pi asevitabban pi. Vacismācāraṇ pāham

¹ oni (without ti), B.

² ki su'dha, B.

³ kismi, B.

⁴ samā, B.; sammādhi, B.

⁵ bavhanna^a, S.

⁶ sabbo, S.

⁷ sammādhi, B.; S. omits ti.

⁸ bavhanna^a, B., S.

⁹ passa, all MSS.

¹⁰ kusalassa upa^a, B., S.

¹¹ ñam (without ti), all MSS.

¹² p'aham, B.; m'aham, S. throughout.

devānam inda duvidhena vadāmi sevitabbam pi asevitabbam
pi. Manosamācāram pāhami devānam inda duvidhena vadā-
mi¹ | pe² | Pariyesanam pāhami devānam inda duvidhena
vadāmi sevitabbam pi asevitabbam pi.

Kāyasamācāram pāhami devānam inda duvidhena vadāmi
sevitabbam pi asevitabbam pi³ ti. Iti kho pan' etam vuttam,
kiñ c'etam paṭicca vuttam?

Yathā rūpañ ca kho kāyasamācārami sevato akusalā
dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, eva-
rūpo kāyasamācāro sevitabbo. Tattha yan jaññā kāya-
samācāram 'idam⁴ kho me kāyasamācārami sevato akusalā
dhammā parihāyanti kusalā dhammā abhivaḍḍhanti⁵ ti
evarūpo kāyasamācāro sevitabbo.

Kāyasamācāram pāhami devānam inda duvidhena vadāmi
sevitabbam pi asevitabbam pi ti. Iti yan tam vuttam, idam
etam paṭicca vuttam.

Evan vacīsamācāram | pe² |

Pariyesanam pāhami devānam inda duvidhena vadāmi
sevitabbam pi asevitabbam pi ti. Iti kho pan' etam vuttam,
kiñ c'etam paṭicca vuttam?

Yathā rūpañ ca kho pariyesanam sevato akusalā dhammā
abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pari-
yesanā na sevitabbi. Tutto yan jaññā pariyesanam
'imam⁶ kho me pariyesanam sevato akusalā dhammā pari-
hāyanti kusalā dhammā abhivaḍḍhanti⁷ ti evarūpā pariye-
sanā sevitabbā.

Pariyesanam pāhami devānam inda duvidhena vadāmi
sevitabbam pi asevitabbam pi ti. Iti yan tam vuttam, idam
etam paṭicca vuttam.

Tattha yan aha⁸: sevitabbam pi ti idam anuññātam,
yan aha: na sevitabbam pi ti idam paṭikkhittam.

Idam anuññātañ ca paṭikkhittañ ca.

¹ S. adds sevitabbam asevitabbam pi.

² pa, B. B.,

³ pi (without ti), S.

⁴ imam, S.

⁵ °ti (without ti), S.

⁶ om. B._i.

t) Tattha katamo thavo?

*Maggān'¹ atṭhaṅgiko² setṭho saccānañ caturo padā
virūgo setṭho dhammānañ dvipadānañ ca cakkhumā ti*
(Dhp. v. 273).

Ayampi thavo³.

Tīṇī imāni bhikkhave aggāni. Katamāni tīṇī?

*Tīvata bhikkhave sattā apadā vā dvipadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino
vā nevasaññināsaññino vā, Tathāgato tesam aggam
akkhāyati setṭham akkhāyati pavaram akkhāyati, yad idam
araham sammāsambuddho.*

*Tīvata bhikkhave dhammānañ paññatti saññhatānam vā
asaññhatānam vā, virūgo tesam dhammānañ aggam akkhāyati
setṭham akkhāyati pavaram⁴ akkhāyati⁵, yad idam
madanimmadano⁶ | pes | nirodho nibbānañ.*

*Tīvata bhikkhave sañghānañ paññatti ganānam⁷ paññatti
mahājanasunnipātānañ paññatti, Tathāgatasāvaka-
sañgho⁸ tesam aggam akkhāyati setṭham akkhāyati pavara-
ram akkhāyati, yad idam cattāri purisayugāni atṭha puri-
sapuggalā | pes | puññakhettam lokassā ti.*

* *Sabbalokuttaro Satthā dhammo⁹ ca¹⁰ kusalapakkhato¹¹
gaṇo ca narasiñhassa tāni tīṇī visissare.*

*Samañnapadumusañcayo gaṇo
dhammavaro¹² ca vidūna¹³ sakkato
naravaradamako¹⁴ ca¹⁵ cakkhumā
tāni tīṇī lokassa uttarī.*

* *Satthā ca appatisamo dhammo ca sabbo¹⁶ nirāpadāho
ariyo ca gaṇavaro tāni khalu visissare¹⁷ tīṇī.
Succanāmo jīno khemo sabbabhiññā saccadhammo
n'atthi aññō tassa uttarī ariyasamñgho¹⁸ niccam¹⁹ viññū-
nu²⁰ pājito.*

¹ maggānam 'ttho, B._i.

² kho, S.

³ om. S.

⁴ nimadano, B.

⁵ pa, B. B._i.

⁶ gatānam, B._i.

⁷ Tathāgatānam sa^o, S.

⁸ dhammo ca kusalamakkhato, B. B._i; dhammā catusa-
lakkhato, S.

⁹ dhammo varo, B._i.

¹⁰ ñam, B. Com.

¹¹ narā^o, B.

¹² sabbe, B._i; B. B.

¹³ add sukho.

¹⁴ B. adds ca.

¹⁵ nicca, B., S.

¹⁶ ñam, B. S.

¹⁷ ñam, B. S.

*Tāni tiṇī lokassa uttarī¹
ekāyanāṇī jātiḥayantadassī²
maggaṇī paṭānāti hitānukampī.
Etene maggena tarīṇsu³ puṭbe⁴
tarissanti ye cāpi taranti ogham
taṇī tādīsaṇ devamanussa setṭham
sattā namassanti visuddhi pekkhā ti.*

*

Ayām thavo ti.

Tattha lokiyām suttam dvihi suttehi niddisitabbam: * sampilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram pi suttam tīhi suttehi niddisitabbam: dassanabhāgiyena ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokiyāñ ca lokuttarañ ca yasmim sutte yam yam padam dissati sampilesabhāgiyam vā vāsanābhāgiyam vā, tena tena lokiyān ti niddisitabbam, dassanabhāgiyam vā bhāvanābhāgiyam vā asekhabhāgiyam vā yam yam padam dissati, tena tena lokuttarañ ti niddisitabbam.

Vāsanābhāgiyam suttam sampilesabhāgiyassa suttassa * nighatāya, dassanabhāgiyam suttam vāsanābhāgiyassa suttassa nighatāya, bhāvanābhāgiyam suttam dassanabhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyam suttam bhāvanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyam suttam diṭṭhadhammasukhavihārattham.

Lokuttaram suttam sattādhiṭṭhānam chabbisatiyā pugga- * lehi niddisitabbam. Te tīhi suttehi samanvesitabbā: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena cū ti.

Tattha dassanabhāgiyam suttam pañcahi puggalehi niddisitabbam: ekabijñā kolamkolena sattakkhattuparamena⁵ saddhānusārinā dhammānusārinā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyam suttam imehi pañcahi puggalehi niddisitabbam.

Bhāvanābhāgiyam suttam dvādasahi puggalehi niddisitabbam: sakadāgāmiphalasacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiphalasacchikiriyāya paṭipannena, anā-

¹ ṭri, B. B., ² ṭdassi, B. B., ³ atarīṇsu, S.;
attarīsu, B.; atarīsu, Com.

⁴ sabbeṇa, B.,
⁵ samannesi^o, B. S. ⁶ ottum pa^o, B.

* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asam-khāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-tena, akaniṭṭhagāminā, saddhāvīmuttena¹, diṭṭhappattena² kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyān suttānā imehi dvādasahi puggalehi niddisitabbamp.

Asekhabhāgiyān suttānā navahi puggalehi niddisitabbamp: saddhāvīmuttena, paññāvīmuttena, suññatavīmuttena, ani-mittavīmuttena, appaṇihitavīmuttena³, ubhatobhāgavīmutte-na, 'samasisinā'⁴, pacceka-buddha⁵ - sammāsambuddhehi⁶ cā ti.

Asekhabhāgiyān suttānā navahi puggalehi niddisitabbamp.

Evamp lokuttaram suttānā sattādhiṭṭhānam imehi chabbī-satiyā puggalehi niddisitabbamp.

Lokiyān suttānā sattādhiṭṭhānam ekūnavisatiyā puggalehi niddisitabbamp. Te caritehi niddiṭṭhā samanvesitabbā⁷, keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca, keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca dosacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito, rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosacarito⁸, dosamukhe ṭhito mohacarito⁹, dosamukhe ṭhito rāgacarito¹⁰, dosamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, mohamukhe¹¹ ṭhito¹² mohacarito¹³, mohamukhe ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyān suttānā sattādhiṭṭhānam imehi ekūnavisatiyā puggalehi niddisitabbamp.

Vāsanābhāgiyān suttānā silavantehi niddisitabbamp. Te

¹ "vimuttakena, S.

² diṭṭhipattena, B., S.

³ apanita^o, B.

⁴ "sisinā, S.; "sisinā, B. B.₁. Com.

⁵ "buddhehi, B. B.₁.

⁶ om. S.

⁷ samannesī^o, B.₁.

⁸ rāgacarito, S.

⁹ moha^o, S.

sīlavanto pāñca puggalā: pakatisilam, samādānasilam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyamp suttaṃ imehi pāñcahi pūggalehi niddisitabbam.

Imehi pāñcahi dhammehi lokuttaram suttaṃ dhammādhīṭṭhānap tihī suttehi niddisitabbamp: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyā ca lokuttarañ ca sattādhīṭṭhānañ ca dhammādhīṭṭhānañ ca ubhayena niddisitabbam.

Ñāṇamp paññāya niddisitabbamp: paññindriyena paññābalena adhipaññasikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tirañāya² santirañāya³ dhamme⁴- ñāṇena anuvaye- ñāṇena khaye- ñāṇena anuppāde- ñāṇena anaññataññāssāmītindriyena⁵ aññindriyena aññātāvindriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yamp yamp vā pana labbhati, tena tena paññādhivacanena niddisitabbam. Ñeyyamp atitānugatapaccuppannehi ajjhattikabāhirehi hīnappanipethi dūrasantikehi sampkhatañsamkhatehi kusalākusalahyakatehi, sampkhepato vā chahi ārammaṇehi niddisitabbam. Ñāṇañ ca ñeyyañ ca tadubhayena niddisitabbam, paññā pi ārammaṇabhūta ñeyyamp, yañ kiñci ārammaṇabhūtam ajjhattikam vā bāhiram vā, sabban tam sampkhetena asamkhatena ca niddisitabbam.

Dassanabhāvanū sakavacanamp paravacanamp¹ vissajjaniyamp avissajjaniyamp kammamp vipāko ti sabbattha tadubhayamp² sutte yathā niddiṭṭham tathā³ upadhārayitvā⁴ labbhamūnato⁵ niddisitabbam, yamp vā⁶ pana kiñci Bhagavā aññataravacanamp⁷ bhāsatī, sabban tam yathā niddiṭṭham dhārayitabbam.

Duvidho hetu: yañ ca kammamp ye ca⁸ kilesā.

Samudayo kilesā⁹.

*
*

¹ om. S. ² ti^o, B. B.

³ santi^o, B. B. ⁴ dhammena, B.

⁵ anaññatañ, B.; anaññataññāssāmīndriyena, B.

⁶ aññatañ, S. ⁷ adutābhayam, S. ⁸ om. B.

⁹ upaṭṭhāyayitvā, B. ¹⁰ labbhadhānato, S.

¹¹ aññataramp ya^o, S. ¹² 'va, S. ¹³ 'so, B.

Tattha kilesā sampkilesabhāgiyena suttena niddisitabbā, samudayo sampkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalam catūhi suttehi niddisitabbam: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalam sampkilesabhāgiyena suttena¹ niddisitabbam. Kusalañ ca akusalañ ca tadubhayena² niddisitabbam.

Anuññātām Bhagavato anuññātāya³ niddisitabbam. Tam pañcavidham: sampvaro, pahānam, bhāvanā, sacchikiriyā, kappiyānulomo⁴ ti. Yam dissati tāsu tāsu bhūmisu, tam kappiyānulomena niddisitabbam. Bhagavatā paṭikkhittām paṭikkhittakārapena niddisitabbam. Anuññātañ ca paṭikkhittañ ca tadubhayena¹ niddisitabbam.

Thavos⁵ pasamsāya niddisitabbo. So pañcavidhena ve-ditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānam sikkhāya, lokiyaguṇasampattiya ti. Evam thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evam etāni atṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Atṭhārasa mūlapadā kuhi⁶ daṭṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmāl Mahākaccāno⁷: —

Navali ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti atṭhārasa padāni ti.

Niyuttam sāsanapaṭṭhānam.

¹ om. S.

² °yehi S.

³ anuññātāya, S.

⁴ kappiyā ti lomo, B.

⁵ tavo, B. B.

⁶ kuhi, B.

⁷ kaccāyano, S.

⁸ °pāda, B.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsīta Bhagavatā anumoditā mūlasaṅgītiyam sampitā ti¹.

Nettipakaraṇam niṭṭhitamp².

¹ B_i adds (cf. A. V., p. 361, n. 8): —
Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
ratṭhaniyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi attham pekkhiya cintayam
uyyanuppādamūlena pūjesi piṭattayan (*sic*)
sāsanapphullasobhite nānāthūpādi-mandite
amarappurānāmake [in Burmese] atṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru
vasanto tena likkhito amarapāradutiya [in Burmese]
siripavarādityā lokādhīpati Vijayamahādhammarājādhirājā,
then a few words in Burmese, and after these: Nettipaka-
raṇam niṭṭhitamp, then again a few words in Burmese, after
which: nibbānapaccayo hotu [in Burmese].

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kā,
rev., second
line). Tattha ken' atṭhena Netti?
Saddhammanayan' atṭhena.

Yathā hi taṇhā satte kāmādibhavampi nayatī ti bhava-
netti ti vuccati, evam ayampi veneyyasatte ariyadhammam
nayatī ti saddhammanay' atṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakarapena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggam
nayanti sampāpentī ti.

Niyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhanabhūte
patiṭṭhāpetvā veneyyā nibbānam sampāpiyanti ti Netti.
Na hi Netti-upadesasanmissayena vinā aviparitasuttatthā-
vabodho sambhavati. Tathā hi vuttam: — *Tasmā nibbā-
yutukāmenā* ti adi. Sabbā pi hi suttassa atthasampravappanā
Netti-upadesāyattā Netti ca suttapabbhvā, suttam sammā-
sambuddhapabhavan ti.

p. 1. (fol. kai,
rev., third
line). Mahākaccānenā ti Kacco ti purātano isi, tassa vam-
sālānkārabhūto ayampi mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacanam yathā Mahāmoggallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayañ ca gāthā
Nettisamgāyantehi pakaraṇatthasamgaṇhavasena thapitā ti
daṭṭhabbā. Yathā cāyam, evampi Hāravibhaṅgavāre¹ tan-
tam Hāra-Niddesa-nigamane Tenāha īyasmā ti adi-
vacanam.

¹ The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents of our
work it says: — Sa panāyam Nettipakaraṇaparicchedato

Tattha ken' atthena hārā?

p.1. (fol.kau,
rev., third
line from
bottom).

Hariyanti ethe ettha vā sutta-geyyādi-visayā aññāna-samsayavipallāsa ti hārā. Haranti vā sayam tāni. Hanamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohāriyanti dhammasamvaṇṇaka-dhammapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvalisamūho hārasaṅkhāto attano avayavabhūtaratanasamphas-sehi samupajaniyamānehi bhedasukho hutvā tadupabhogijanasarīrasantāpam nidāghaparilhāhūpajanitāp vūpasameti, evam ete pi nūnāvidhaparamatharatanapabandhā samvaṇṇanā visesā attano avayavabhūtapataramatharatanādhigamenā samuppādiyamānanibutisukhā dhammapaṭiggāhakajanahadayaparitāpam kāmarāgādi-kilesahetukam vūpasameti ti.

Atha vā hārayanti aññāṇādinamp hāram apagamam karoniti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa harapato ramaṇato ca hārā, niruttinayena. Yathāha: — *Bhavesu vantagamano ti Bhagavā ti.*

Tattha nayan ti samkilese vodānāni ca vibhāgato nā. p.2. (fol.kb,
penti ti nayā. Niyanti vā tāni ethe ettha vā ti nayā. obv., fourth
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
mānānam yathākkamasambandhavibhāgabyāpāravirahānurūpabal-
labhāvadassanena asamkarato sammutisaccaparamattha-
saccānam sabhāvam pavedayantā paramatthasaccapaṭivedhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā
sammā paṭivijjhīyamāna paccayapaccayuppannadhammā-
nam yathākkamasambandhavibhāgabyāpāravirahānurūpabal-
labhāvadassanena asamkarato sammutisaccaparamattha-
saccānam sabhāvam pavedayantā paramatthasaccapaṭivedhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhēdā Hāra-Naya-Paṭṭhānānam vasena. Pathamam hi Hāravīcāro, tato Nayavīcāro, pacchā Paṭṭhānavicāro ti. Pālivavatthānato pana Samgahavāra-Vibhāgavāravasena duvidhā. Sabbā pi hi Netti Samgahavāro Vibhāgavāro ti vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Nid-
desa-Paṭiniddesavasena tividho.

*manahi.

gadhammavibhāgadassanena aviparitasuttatthāvabodhāya abhisambhuṇṭā vineyyānam catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3.(fol.kha,
obv., last
line). Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhe-
pato ti ādi āraddhamp.

Tattha tattha ti tasmin uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇam kathitam, hāra-naya-mūlapadānam hi sarūpadassanam Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇam kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hāra-nayānam attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamam byañjanatthamukhena navaṅgassa sūsanassa atthasamvaiṇḍanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇap Niddese eva kathayissāma. Kamādini ca yasmā nesamp lakkhaṇesu nātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assādādinavatā ti ādikā Niddesagāthā.

Tāsu assādādinavatā (1) ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assādādinavato ti paṭhanti. Tam na sundaram. Tattha assādiyatī ti assādo. Sukham somanassañ ca. Vuttam h'etam:—*Yāñ bhikkhaue pañcupādānakkhandhe paṭicca uppajjati sukham̄ somanassam̄, ayāñ pañcasu upādānakkhandhesu assādo ti.* Yathā ca sukham̄ somanassam̄, evam iṭṭhārammaṇap pi. Vuttam pi c'etam:—*So tad assādeti, tam nikāmeti ti.* — *Rūpam̄ assādeti abhinanduti, tam ārabba rāgo uppajjati ti.* — *Samyojaniyesu bhikkhuve dhammesu assādānupassino ti ca.* Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukham̄ pi sukhārammaṇap pi assādeti. Yathā ca taṇhā, evam

* The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anīttham pi ārammaṇam itthākārena assādenti. Evam vedanāya sabbesam tebhūmakasāñkhārānam taṇhāya vipallāsānañ ca assāda-vicāro veditabbo. Katham pana dukkhādukkhamasukha-vedanānam assādaniyatā ti? Vipallāsato sukhapariyāya-sabhlāvato ca. Tathā hi vuttam: — *Sukhā kho āvuso Vi-sālha vedanā thitisukhā vipariñāmadukkhā, dukkhā vedanā thitidukkhā vipariñāmasukhā, adukkhamasukhā vedanā nā-ñasukhā aññāñadukkhā ti* (M. I, p. 303). Tattha vedanāya atthasatapariyāyasavasena tebhūmakasāñkhārānam nikhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya sañkilesavatthuvibhān-ge nikhepakaṇḍake ca taṇhāniiddesavasena vipallāsānam subhasaññadivasena dvāsaṭṭhidīṭṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā sañkhārā ādinavo. Ādinam ativiya kapāṇampi vāti pavattati ti ādinavo. Kapapama-nusso evam sabhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āraddhavipassakā-nam yathābhūtanayo ti vuccati. Tathā ca vuttam: — *Yam bhikkhave paccupādānakhandhā aniccā dukkhā vipariñā-madhammā, ayam pañcasu upādānakhandhesu ādinavo ti.* Tasma ādinavo dukkhasaccaññiddesabhūtānam jatiyādinam aniccatādnampi dvācattālisāya ākārānam ca vasena vibhā-jitvā niddisitabbo.

Nissarati etenā ti nissaraṇam (1). Ariyamaggo. Nissarati ti vā nissaraṇam. Nibbānam. Ubhayañ pi sāmañña-niddesena ekasesena vā nissaraṇam ti vuttam. Pi (1)-saddo purimānam pacchimānañ ca sampiṇḍanattho. Tattha ariyamaggapakkhe satipaṭṭhānādīnam sattatimsabodhipakkhi-yadhammānam kāyānupassanādīnañ ca tadantogadhabhed-dānam vasena nissaraṇampi vibhājītvā niddisitabbañ, nibbā-napakkhe pana kiñci pi asaṅkhatāya dhātuyā nippariyāyena vibhāgo r'atthi, pariyāyena pana sopādisesa-nirupādisesa-bhedenā. Yato vā tam nissaṭam pi tesam paṭisambhidāmagge dassitapabhedānam cakkhādīnam channampi dvārānam rū-pādīnam channampi ñarammaṇānam tam tam dvārapavattā-nampi channampi channampi viññāna-phassa-vedanā-saññā-ceta-nā-taṇhā-vitakka-vicārānam paṭhavīdhātu-ādinampi channampi

dhātūnam dasannam kasiṇyatanānam kesādinam battim-sāya ākūrānam pañcannam klandhānam dvādasannam īyatānānam atṭhārasannam dhātūnam, lokiyanām indriyānam kāmadhātu-ādīnam tissannam dhātūnam kāmabhavādīnam tiṇṇam tiṇṇam bhavānam catunnam jhānānam appamaññānam āruppānam dvādasannam paṭiccasamuppādaṅgānañ cā ti evam-ādīnam saṅkhata dharmmānam nissaraṇabhbhāvena vibhajitvā niddisitabbam.

Phalan (1) ti desanāphalam. Kim pana tan ti? Yam desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? Nibbānañ ca nissaraṇam ti iminā vuttam evā ti saccam etamp. Tañ ca kho paramparāya. Idha pana paccakkhato desanāphalam adhippetam. Tam pana sutamaggāññānam: attha-dhamma-vedādi-ariyamaggassa pubbabhāgapatiptibhūtā chabbisuddhiyo, yañ ca tasmīm khaṇe maggamā anubhīsambhuṇtassa kālantare tadadhigamakāraṇabhbūtam sampattibhavhetu ca siyā. Tathā hi vakkhati (p. 7): —

Attānudīṭṭhim ūhacca

evam maccutaro siyā (ti idam phalan) ti; (p. 6): —

Dhammo have rakkhati dhammacārin ti idam phalan ti ca.

Etena nayena devesu c'eva manussesu ca īyu-vāṇḍa-balā-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatti-cakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasamblārahetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānbhbūtā pubbabhāgapatiptadā. Sū hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhbāvato upāyo yā ca pubbe vuttaphalādhibhāvamassa upāyapaṭipatti. Keci pana saha vīpassanāya maggo upāyo ti vadanti. Tesampi matena nissaraṇam ti nibbānam eva vuttam siyā. Phalam viya upāyo pi pubbabhāgo ti vuttam siyā, yam pana vakkhati (p. 6): — *Sabbē dhammā | pa | visuddhiyā ti* ayampi upāyo ti, etthāpi pubb-

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātum. Yasmā pana (p. 6) te pahāya tare oghan ti idamp nissarapan ti ariyamaggassa nissaraṇabhbhvam vakkhati. Ariyamaggo hi oghatarapan ti.

Āṇatti (1) ti āṇarahassa Bhagavato veneyyajanassa hitasiddhiyā evam paṭipajjālī ti vidhānam. Tathā hi vakkhati (p. 7):

Suññato lokan̄i avekkhassu | Mogharājā (ti āṇatti ti).

Yoginan (1) ti catusaccakammaṭṭhānabhāvanāya yutta-payuttānam veneyyānam, athhāyā ti vacanaseso.

Desanā hāro (1) ti etesam yathāvuttānam assādādinam vibhajanalakkhaṇo samvāṇpanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesam assādādinam avasesānam vacanam desanā-hāro udāhu ekaccānan ti? Niravasesānam yeva. Yasmīm hi sutte assādādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekade-sena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayam attho Desanā-hāra-vibhāṅge āgamissati ti idha na papañcito.

Yam pucchitan (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitan anugiti ti ethāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekamp sabyāka-raṇādīvasena catubbidham byākaraṇam. Ca (2)-saddo sampiñḍanattho. Tena gāthāyam avuttam padādīm saṅ-ganhati. Tā pana pucchā vissajjanā kassā ti? ñha: sut-tassā ti. Etena suttena¹ āgatam pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugiti (2) ti vuttass' eva atthassa yā anupucchā-giti anugiti, Saṅgalagāthā. Pucchāya vā anurūpā giti. Etena pubbāparam gahitam. Byākaraṇassa hi pucchānurūpatā idha pubbāparam nāma, yā pucchānusandhi ti vuccati, purimamp puttassā ti padam pubbā-pekkhanti puna puttassā ti vuttam. Tena puttassa-nissa-yabhūte assādādike parigaphāti. Ettāvatā vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhāṅge padam vičinatī | pa | anugitīm vičinatī ti.

¹ sutte.

Tattha sutte sabbesam padānam anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayam pucchā adiñṭha-jotanā diñṭhasamsandanā vimaticchedanā anumatipucchā kathetukamyatapucchā sattādhiñṭhānā dhammādhiñṭhānā ekādhiñṭhānā anekādhiñṭhānā sammutivisayā paramattha-visayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanap ekampabyākarapam vibhajjabyākarapam pañipucchābyākarapam thapanam sāvasesam niravasesam¹ sa-uttaram anuttaram loki-yam lokuttaran ti ādinā vissajjanā-vicayo. Ayam pucchā iminā sameti etena sameti ti pucchitatthap ānetvā vicayo pubbenāparam sāpsandetvā pavicayo pubbāparavicayo. Ayam anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādādisu sukhavedanāya iñṭhūrammañānubhavalakkhañā ti ādinā, tañhāya ārammañagahañalakkhañā ti ādinā, vipallāsānam viparitagañalakkhañā ti ādinā, avasiñṭhānam tebhūmakadhammānam yathāsakalakkhañā ti ādinā sabbesañ ca dvāvisatiyādhikesu² dvācattālisādhike ca dukasate labbhamānapadavasena tan tam assādatthavisesaniddhārañam assāda-vicayo. Dukkha-vedanāya aniñṭhānubhavanalakkhañā ti ādinā, dukkhasac-cānam pañisandhilakkhañā ti ādinā, aniccatādināpā adi-antavantañaya aniccan ti kathāya ca anicca ti ādinā sabbesañ ca lokiyadhammānam sāmkilesabhāgiya-hānabhā-giyatādivasena ādinavavuttiyā okāraniddhārañena ādinavavicayo. Nissarañapade ariyamaggassa āgamanato kāyāñupassanādi-pubbabhāgapañipadā vibhāgavisesaniddhārañavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhārañavasenā ti evam nissarañā-vicayo. Phalādināpā tan tam suttadesanāya sāmetabbaphalassa tadupāyassa tañtha tattha Satthu vidhānavacanassa ca vibhāgamiddhārañavasena vicayo veditabbo. Evam padapucchāvissajjanapubbāparanū-gitīnam assādādināpā ca visesaniddhārañavasena vicaya-lakkhañō vicayo-hārō ti veditabbo.

¹ nivarasesam.

² yātikesu.

Sabbesan (3) ti solasannam. Bhūmī (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hū-rānam bhūmi pavattītthānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicyo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttatthām byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hāra-yojanā, tesam byañjanathānam. Yuttāyutta parikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinam vicāraṇā ti attho. Kathāpana tesam yuttāyutta jānanā? Catūhi mahāpadesehi avirujjhānena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakabhāvo ca yuttabhāvo, athassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha samkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddittho (3) hi evam sutte byañjanathānam yuttāyutta bhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yam kiñci suttāgataṃ kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathā-vuttassa kusalādi-dhammassa. Yam padaṭṭhānan (4) ti yam kāraṇam tam Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmin sutte āgata-dhammā, tesam sabbesam pi yathānurūpam padaṭṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yam padaṭṭhānam tassa pi yam padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā kātabbā ti attho. Eso hāro padaṭṭhāno (4) ti evam sutte āgata-dhammānam padaṭṭhānabhūtā dhammā tesān ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūtā-dhammaniddhāranalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasminpi kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkhanā keci (5) ti ye keci dhammā kusalādibhāvena rūpakkhan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā sampappanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahacārīta samānakiccatā samānahetutā samānaphalata samānārammaṇatā ti evam-ādīhi avuttānam pi vuttānam viya niddhāraṇāpi veditabbam. So hāro lakkhaṇo nāmā (5) ti evan sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā sampappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttañ padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakānam vā tassa suttassa desakānam adhippāyo. Byañjanan (6) ti byañjanena, karapē hi etamp paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayam pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūrapamattam. Desanā nidānan ti nidadati phalan ti nidānam, kārapam. Yena kārapena desanā pavattū, tam desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandetvā kathanan ti attho. Samgrīvasena vā pubbāparabhūtehi suttantarehi samvāpiyamānassa suttassa samsandanam pubbāparānusandhi. Yanī pubbapadena parapadassa sambandhanam, ayam pi pubbāparasandhi. Eso hāro catubyāho (6) ti evam nibbacanādhippāyādīnam catunnam vibhāvanalakkhaṇo catubyāho hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasminī ārambhadhātu-
ādike parakkamadhātu-ādinām padaṭṭhānabhūte dhamme
desanārūlhē sati. Pariyesati sesakamp padaṭṭhānan
(7) ti tassa visabhaṅgatāya agahapena vā sesakamp pamā-
dādinām asannakāraṇattā padaṭṭhānabbhūtam kosajjādikamp
dhammantaram pariyesati paññāya gavesati, pariyesitvā
ca samyannanāya yojanto desanām āvattati patipakkhe

(7) ti viriyārambhādīmukhena āraddhampi suttam vuttanayena pamādādivasena niddisanto desanam paṭipakkhatō āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānampi sabhāga-visabhāgadhammadnavasena āvattanallakkhapo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammam. Tam kusalādivasena anekavidiham. Padaṭṭhānan (8) ti yasmin patiṭṭhitē uttarigūpavisesē adhigacchati, tam visesādhigamakāraṇam. Bhūmin (8) ti puthujjanabhbūmi dassanabhbūmi ti evam-ādikam bhūmip¹. Vibhajatē (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapāhātabbādi-nāmavasena vā puthujjanā-sotāpannādi-vatthuvasena vā sādhāraṇe avisitthe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānampi vibhajano ayam hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādhāraṇāsādharaṇato padaṭṭhānato bhūmito ca vibhajanallakkhapo vibhatti-hāro ti datṭhabbam.

Nidditthe (9) ti kathite sutte āgate samvappite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evam bhāvitasadise bhāvetabbe ti attho. Pahine (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānam dhammānam ye paṭipakkhā, tesam vasena parivatte ti attho. Evam nidditthānam dhammānam paṭipakkhatō parivattanallakkhapo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmin yeva atthe vacanāni vivacanāni, vi-vacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyam kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasaikhātē tepiṭake budhavacane blāsitāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyam āgatāni yeva vevacanāni gahetabbāni ti vuttam hoti. Ekaḍhammassā (10) ti ekassa padatthassa. Yo jānatī² suttavidi (10) ti yathā: Sabbissa jānāhi ti vutte Sabbinā vicārehi, Sabbi dethā ti

¹ bhūmi.

² janāti.

vā āpāpetī ti attho, evam yo puttakovidō dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojetī ti attho. Vevacano nāma so hāro (10) ti tassa athassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmīm atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādiddhammaṇ. Paññattihī (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā thapanehi. Vividhāhī (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' athassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihī paññāpanā, so ākāro. Neyyo paññattī nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihī paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭicceuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātū-āyatānā¹ (12) ti dhātuyo ca āyatānāni ca. Etehī (12) ti yo dvādasapadikō paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca atṭhārasa dhātuyo yāni ca dvādasāyatānāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvaṇṇanānayo ogāhati, paṭiccasamuppādādike anupavisati ti attho. Otaraṇo nāma so hāro (12) ti yo yathāvutto samvaṇṇanāviseso, so otaraṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinām gāthāya avuttānam pi saṅgaho datthabbo. Evam paṭiccasamuppādādīmukheli suttatthassa otaraṇa-lakkhaṇo otaraṇo-hāro nāmā ti veditabbam.

Vissajjitamhī (13) ti buddhādīhi byākate. Pañhe (13) ti nātām icchite atthe. Gāthāyan (13) ti gāthārūjhe, idāñ ca pucchantā yebhuyyena gāthābandhavasena pucchantī ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa athassa suddhāsuddhāparikkhā ti padaṇ sodhitām, ārambho² na sodhito, padañ ca sodhitām ārambho² ca sodhito ti evam padādīnam sodhitāsodhitabhbāvavicāro. Hāro so

¹ āyatānāni.

² ārabbho.

sodhano nāmā (13) ti yathāvuttavicāro sodhano - hāro nāma. Evamputte pada-padattha-paññhārambhānam sodhanalakkhaṇo sodhano-hāro ti veditabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattap ekattam eva ekattatātāya ekattatāyā. Eka-saddo c'ettha samānasaddapariyāyo, tasnā sāmaññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattap, tassa bhāvo vemattata. Tāyā vemattatāyā (14) visesenā ti attho. Te na vi-kappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmaññena jatiyarākāmataṇhā-bhavataṇhā ti ādinā visesena ca putte desitā, te 'kim ettha sāmaññam ko vā viseso' ti evam sāmaññavisesavikappanavasena na vikapitabbā. Kasmā? Sāmaññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādīnam viya apekkhā-siddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disū ti vuccamānā disāvisesā ca, evam sāmaññavisesā pi. Tathā hi idam dukkhan ti vuccamānāpi jāti-adi apekkhāya sāmaññam pi samānāpi saccāpekkhāya viseso hoti. Esa nayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evam suttāgatānam dhammānam avikappanavasena sāmaññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yam dhamman (15) ti yan saṅkhārādikam paccayuppannadhāmmam janayanti nipphadenti. Paccaya (15) ti sahajātāpaccayabhbāvena. Param parato (15) ti param-parapaccayabhbāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissayakoṭi hi idhādhippetā. Purimasmin avasiṭṭho paccayabhbāvo. Hetum avakaddhāyitvā (15) ti tam yathāvuttap paccayasaṅkhātajanakādi-bhedabhinnaṁ hetum ākaḍḍhitvā suttato niddhāretvā yo saṃvāṇanāsaṅkhāto. Eso hāro parikkhāro (14) ti evam putte āgatadhammānam parikkhārasaṅkhātē hetupaccaye niddhāretvā saṃvāṇana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye sīlādīdhāmmā. Yam mūlā (16) ti yesam samādhi-ādīnam mūlabhūtā, te tesam

samādhi-ādīnaṃ padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsitā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhūtusamattikkamanādisaddā anāgāmiphalatthataya ekatthā buddha-muninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikhattaya sañkhātassa silādikhandhattyayassa paryāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena solasa pi hāre niddisitvā idāni naye niddisitup Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgatam atthato niddhāraṇavasena vā gahitataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvaṇṇanāviseso, tam neti samkilesapakkham pāpeti samkilesavasena suuttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suuttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggасaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjhāhi samkilesapakkhassa suuttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhano samvaṇṇanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttam. Na hi attthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhūge anugāhananayo attthanayo, tassa pana yā ugghātiññū-ādīnaṃ vasena taṇhādimukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādaśa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamülehi (18) ti kusalehi alobhādimülehi yo neti, nayanto ca kusalākusalamp māyāmarfci-ñādayo viya abhūtam na hoti ti bhūtam, paṭa-ghatādayo viya na sammatisaccamattan ti tatham, akusalassa iṭṭhavipākatabhāvato kusalassa ca anīṭṭhavipākata-bhāvato vipāke sati avisamvādakatta avitatham neti, evam etesamp tiṇamp pi padānam kusalākusalavisesanatā datṭhabbā. Atha vā akusalamülehi akusalāni kusalamülehi ca kusalāni nayanto ayañ nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhādīni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttam h'etam Bhagavatā: — *Cattār'imāni bhikkhūhave tathāni avitathāni anaññathāni* ti (S. V, p. 430). Tipukkhalamp tam nayam añhū (18) ti yo akusalamülehi saṃkilesapakkhassa kusalamülehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhañō samvāñnanāviseso, tam tipukkhal-a-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādhentī ti kilesū saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādīhi indriyehi. Saddhamme (19) ti paṭipattipatiṭivedhasaddhamme vodānapakkhan ti attho. Etam nayan (19) ti yo subhāsaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhañō samvāñnanāviseso, etam nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkilītam nayan ti vadanti ti attho.

Veyyākarañnesū (20) ti tassa tassa atthanayassa yojanattham katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiñ tahiñ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtadhammā. Vuttā (20) ti suttato niddhāretvā kathita. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahi ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abahi ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti etha yad etam olakanam, tam disālocanam nāma nayaṁ vadanti. Khū ti ca nipāto avadhāraṇe. Tena olakanam eva ayam nayo na koci athaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suttato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammānam samānayanam karoti ti. Yan ti vā kriyāparūmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etam tam nayadisābhūtadhammānam samānayanam, ayam añkuso nāma nayo ti attho. Etañ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam̄ yojanakkamam dasseto Soḷasa hārā paṭhamān ti ādim āha. Tattha paṭhamān soḷasa hārā yojetabbā ti vacanaseso. Hārasamvannanā paṭhamān kātabbā, byañjanapariyeṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Añkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam̄ byañjanapadānam atthapadānañ ca vasena Dvādasa padāni suttan ti vuttam (p. 1). Tāni padāni niddisitum Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharanato asañcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthēna vaṇṇo? Atthasamvannanaṭṭhēna. Vaṇṇo eva hi ittharakhaṭatāya aparāparabhbhāvena pavatto padādibhbhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharām vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tañ nāma-padam, ākhyāta-padam, upasagga-padan, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikam satvapadhlānam nāma-padam. Phusati vedayati vijānati ti evam-ādikam kriyāpadhlānam īkhyāta-padam. Kriyāvisesagahaṇanimittam pa iti evam-ādikam upasagga-padam. Kriyāya satvassa ca sarūpavisesappa-kāsanahetubhūtam evan ti evam-ādikam nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhīhitam attham byañjayati ti byañjanam. Vākyam. Tān pana atthato padasamudayo ti daṭṭhabbam. Padamattasavane pi hi adhikārādivasena labbhāmānehi padantarehi anusandhānam katvā athasampattpati ti vākyam eva attham byañjayati. Niruttan (23) ti ākārābhīhitam nibbacanam niruttam. Niddeso (23) ti nibbacanavithāro nīrvavasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārassa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccūraṇavasena pariyo site vākye vibhājiyamāne vā tadavayavo ākāro ti ayam etesam viseso. Chattham vacanam chatthavacanam ākāro, chatthavacanam etassā ti ākārachaṭṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachaṭṭhavacanan¹ ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇa byañjanā, aparimāṇū ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākārā-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettāva² byañjanam sabban (23) ti yān' imāni akkharādmi niddiṭṭhāni, etta-kam eva sabbam byañjanam etehi asamgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyatī dīpiyatī ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

¹ akāra^o

² corrected into evam tāva.

kāro gahito. Yaśma akkharehi suyyamānehi supantānam visesādhānassa katattā padapariyosāne padatthasampati-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi sampāseti, padeli pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammañ ca paññatti ca vibhajanuttānikammapaññatti (24). Tattha vibhajanā ti vibhāgakaranañ. Ubbhayenāpi niddisanam āha. Idha purimanayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbam. Uttānikammam pākaṭakaraṇam. Pakārehi nūpanam paññatti. Dvayenāpi paṭiniddisanam katheti. Etthāpi nirutti-niddesasaṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṭiniddisiyatī ti vuccati. Etehi (24) ti etehi eva saṅkāsanādi-vimuttassa desanathassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammañ. Suttatthena hi desanāya pavattiyamānenā ugghaṭitaññū-ñādi-vineyyānam cittasantānassa pabodhanakriyānibbatti. So ca suttattho samkāsanādi-ākāro ti. Tena vuttam: attho kammañ ca niddiṭṭhan ti.

Tīṇi (25) ti līngavipallāsenā vuttam, tayo ti vuttam hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānañ ca catusaccayojanavasena pavattanato sabbo pāli-attho atthanayattayasahito samkāsanādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahanattham gaṇanavasena paricchinditvā dassento Atthassā ti adim āha. Tattha catubbisā (26) ti sołasa hārū cha byañjanapadāni dve kammanayā ti evam catubbisa. Ubbayan (26) ti cha atthapadāni tayo atthanayā ti idam navavidham yathāvuttiñ catubbisavidañ cā ti etam ubhayam. Saṅkalayitvā (26) ti sampinditvā. Samkhepayato ti pi pātho, ekato karontassā ti attho. Ettikā (26) ti etappamāñā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evam tettimṣapadatthāya Nettiyā suttassa atthapariyesanāya yo Sołasa hārā paṭhaman ti nayehi paṭhamam hārā sampvannetabbā ti hāra-

nayānam saṃvāṇḍanakkamo dassito. Svāyam hāranayā-namp desanākkamen' eva siddho. Evāpi siddhe sati cāyam ārambho imamp atthamp dipeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvāṇḍanāvasena yojetabbā, na uppaṭipatiyā ti. Kim pan' ettha kāraṇam, yad ete hārā nayā ca iminā 'va kamena desita ti? Yadi pi nāyam anuyogo na kathaci anukkame nivisati, api ca dhammadesanāya nissayaphalatadupūyasarirabhūtānam assādādinamp vibhāvana-sabhbāvatthā pakatiyā sabbasuttā-nurūpā ti suviññeyyabhāvato paresañ ca saṃvāṇḍanā vi-sesūnam Vicaya-hārādinamp patiṭṭhabhāvato paṭhamamp Desanā-hāro dassito . . .

Evāpi hārādayo sukhagahaṇatthamp gāthābandhavasena p. 5. (fol. gl. sarūpato niddisitvā idāni tesu hāre tāvā paṭiniddesavasena rev., last line but one). vibhajitum tattha katamo desanā-hāro ti ādi āraddhamamp.

Evāpi assādādayo udāharāṇavasena sarūpato dassetvā p. 7. (fol. go, idāni tattha puggalavibhāgena desanāvibhāgam dassetvā rev., third Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitam ghaṭitamattam uddiṭṭhamattam yassa niddesa-paṭiniddesā na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena sappabhedamp savīthāramattam paṭivijjhati ti attho. Ugghaṭitam vā uccalitam utṭhapitan ti attho. Tam jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanā-bhājanamp saikamantu viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitam. Sassatādi-ākārassa hi vineyyānam āsayassa buddhāvenikā dhamma-desanā tañkhaṇasahitā eva calanāya hoti. Tato param-parānuvattiyā. Tatthāyam ugghaṭite calitamatte yeva āsaye dhammamp jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇamp deseti. Tattha ken' eva tassa atthasiddhito? Vipañcitatamp vitthāritamp niddiṭṭham jānāti ti vipañcitaññū. Vipañcitatamp vā mandamp saṇikamp dhammamp jānāti ti vipañcitaññū. Tassa vipañcitaññussa ādinavamp nissaraṇā ca deseti. Nātisañkhepavitthārayā desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthamp pāpetabbo ti neyyo. Mudindriyatāya

vā paṭilomiagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assūdaṁ ādinavampi nissaraṇaṁ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṁ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭaveliya dhammābhīsamayo hoti, ayaṁ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipañcitaññū?

Yassa puggalassa samkhittena bhāsītassa vitthārena atthe vibhājīyamāne dhammābhīsamayo hoti, ayaṁ vuccati pug-galo vipañcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddelesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhīsamayo hoti, ayaṁ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyāpi paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbaṁ.

p. 8. (fol. gap, rev., last line). Evam paṭipadāvibhāgena vineyyapuggalavibhāgam das-setvā idāni tam nāpavibhāgena dassento¹ yasmā Bhagavato desanā yāva-d-eva veneyyavinyayanathā vinayañ ca nesam sutamayādīnam tissannam paññānam anukkamena nibbattanam yathā Bhagavat desanāya pavattibhāvavibhā-vanañ ca hūra-nayabyāpāro, tasmā imassa hūrassa samuṭṭhitappakāram tūva pucchitvā yena puggalavibhāgadassanena desanābhajanaṁ vibhajitvā tattha desanāyāpi desanā-hāram niyojetukāmo tam dassetum Svāyam hūro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmiṁ yathā-bhūte yathāpariyatte dhamme. Vimāpsā ti pāliyā pāli-atthassa ca vimānsanapaññā. Sesam tassā eva vevacanāpi. Sā hi yathāvuttavimāpsane saṅkocāpi anāpajjītvā ussa-hanavasena ussāhanā, tulanavasena tulanā, upaparikkhanavasena upaparikkhā ti ca vuttā. Atha vā vimā-sati ti vimāpsū. Sā padapadatthavicāraṇā paññā. Ussāhanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasūdhikā paññā. Tulanā ti padena padantaram desanāya vā desanānantaram tulayitvā samsandetvā gaha-

¹ dassanto.

² The text has sambhavati.

ṇapaññā. Upaparikkhā ti mahāpadese otāretvā pāliyā pāliyatthassa upaparikkhanapaññā. Attahitam parahitañ ca ākañkhantehi suyyati ti sutam. Kalavacanicchāya abhāvato yathā duddhan ti. Kim pana tan ti? Adhikārato sāmattiyato vā pariyattidhammo ti viññiyati. Atha vā savanam sutam sotadvārānusūrena pariyattidhammassa upadhāraṇan ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimapsā ayam sutamayi-paññā ti paccekañ viyojetabbam. Tathā ti yathā sutamayi-paññā vimapsādipariyāyavati vimapsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evam cintāmayi cū ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathampattha paññā bhāvanāmayi ti? Bhāvanāmayam eva hi tam nāpam, pathamañ nibbānadassanato pana dassanan ti vuttam ti saphalo paṭhaṇamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghoṣā ti tesam desanāghosato desanāpacca�ā ti attho. Atha vā parato ghoṣā etassā ti parato ghoṣā yā paññā. Sa sutamayi ti yojetabbam.

Evam desanā-paṭipadā-ñāṇavibhāgehi desanābhājanam p.8. (fol. gha,
vineyyattayañ vibhājītvā idāni tattha pavattitāya Bhaga-
rev., last line
vato dhammadesanāya desanā-hāram niddhāretvā yojetum
but one).
Sāyañ dhammadesanā ti ādi āraddham.

Tatthā ti tassam catusaccadhammadesanāyam. Apa- p.8. (fol. gha,
rimāñ padā, aparimāñ akkharā ti uppatiपātivaca- obv., last
nam yebhuyyena padasaṅgahitāni akkharāni ti dassanat- line).
tham. Padā akkharā byāñjanā ti liñgavipallāso kato ti
datṭhabbam. Atthassā ti catusaccasāñkhātassa athassa.

Evam akkharehi sañkāseti ti adinā channam byāñjana- p.8. (fol. gha,
padānam byāpāram dassetvā idāni atthapadānam byāpā- obv., first
ram dassetum. So 'yam dhammavinayo ti ādi vuttam.
Tattha siladidhammo eva pariyatti-atthabhūto vinayanato line).

dhammavinayo. Ugghatiyanto ti uddisiyamāno. Tenā ti ugghatiāññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti pañiniddisiyamāno.

p. 10. (fol. 1) Idam vuccati Tathāgatapadampi iti pīti adisu idam
ghu, obv., sikkhattayasaṅgahampi sāsanabrahmacariyampi Tathāgatagan-
fr. bottom). dhahatthimo pañipattidesanāgamanehi kilesagahanampi otta-
ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevi-
tam bhajitan ti pi tassa mahāvajiraññāpasabbāññūtaññāpa-
dantehe ārañjitañ tebhūmakadhammānampi ārañjanātthānan
ti pi vuccati ti attho. Ato c'etan ti yato Tathāgatapa-
dādibhāvena vuccati. Ato anen' eva kārapuṇa Brahmuno
sabbasattuttamassa Bhagavato brahmañ vā sabbasetṭhañ
cariyan ti paññāyati.

p. 10. (fol. 1) Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-
ghu, rev., d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum
second line) Kesampi ayampi dhammadesanā ti pucchitvā Yogiñan
ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti
yogino. Te hi imampi desanā-hāram payojenti ti.

p. 10. (fol. 1) Nava suttante ti suttageyyādike nava sutte.
ghu, obv., sixth line).

p. 10. (fol. 1) Yathā kiñ bhave ti yena pakārena so vicayo pavatte-
ghu, obv., tabbo, tam pakārajātañ kiñ bhave kiñ disampi bhaveyyā
last line but one). ti attho. Yathā kiñ bhaveyyā ti pi pātho.

p. 14. (fol. 1) Ayampi pañho anusandhipi pucchati ti anantaragā-
ghau, rev., thāyampi (S. N. v. 1036) sotānam pariyuṭṭhānānusayappa-
first line). hānakiccena saddhipi sati paññā ca vuitū. Tañ sutvā
tappalāne paññā-satisu tiṭṭhantisu tāsam sanissayena mā-
marūpena bhavitabbampi. Tathā ca sativatthām vaṭṭati eva.
Kattha nu kho imāsañ sanissayānam paññā-satīnam ase-
sanirodho ti? Iminā adhippāyena ayampi pucchā katā ti
āha: ayampi pañho | pa | dhātun ti.

p. 14. (fol. 1) Avijjāvasesā ti dassanamaggena pahināvasesā avijjā
rev., third ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno
1. fr. bott.).

uddhaccan ti etthāpi yojetabho. Yathā hi avijjā, evam ete pi dhammā apīyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvutesu kāmacchandādipadesu pi niravasesasaddo yojetabho. Sāvasesam hi purimamaggadvayena kāmacchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa samyojanānī ti ettha te-dhātuke ti samyojanānam visayadassanam, tattha hi tāni samyojanavasena pavattanti.

Idampi khaye-ñāpan ti yena nānena hetubhūtena 'khinā me jāti' ti attano jātiyā khīṇabhāvanā jānāti, idampi evam paccavekkhaṇassa nimittabhūtam arahattaphalañāpam kha-ye-ñāpan nāma. 'Nāparam itthattāyā ti pajānāti' ti etthāpi yan ti ānetabban. Yan nāparam itthattāyā ti pajānāti, idampi anuppāde-ñāpan ti. Idhāpi pubbe vuttanayen' eva arahattaphalañāvasena attho yojetabho. Atṭhasāliniyam pana khaye-ñāpan kilesakkhayakare-ariyamagge-ñāpan ti vuttam (cf. Asl. p. 409). Anuppāde-ñāpanam paṭisandhivasena anuppādabhūte tan tam maggavajjhakilesānam anuppādapariyosāne uppanne ariyaphale-ñāpan ti vuttam. Idha pana ubhayam pi arahattañāpan-vasen' eva vibhattam.

Sā pajānanaṭṭhena paññā ti yā pubbe sotānam pi-
dhānakiccā vuttā paññā, sā pajānanaśabhāvena paññā,
itarā pana yathādiṭṭham yathāgahitam ārammaṇam apī-
lāpanaṭṭhena ogāhanaṭṭhena sati ti. Evam paññā c'eva
sati cā ti padassa attham vivaritvā nāmarūpan ti pa-
dassa attham vivaranto tattha Ye pañcupādānakkhandhā,
idampi nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ñādisu ca-
tūsu indriyesu nissaya-paccayatāya adhitṭhānabhūtesu tam
sahajāta eva yā saddahanā. Imehi catūhi indriyehi
ti pi pāli. Tassā imehi catūhi indriyehi sampayuttā ti
vacanaseso.

p. 15. (fol. 4, obv., fourth line). Idapi pahānan ti vikkhambhanapahānasādhako sam-
ghāḥ, obv., ādhi pahānan ti vutto, pajahati etenā ti katvā. Padhā-
nan ti pi pāṭho, aggo ti attho.

p. 16. (fol. 4, obv., fourth line to bottom). Te (saikhārā) hi yāva bhāvanānibbatti, tāva ekarasena
sarānato sāmkappetabbato ca sarasañkappā ti vutta.

p. 16. (fol. 5a, obv., second line). Na kevalampi catuttha-iddhipāde eva samādhi nāṇamū-
lako, atha kho sabbo pī ti dassetuṁ Sabbo samādhi
nāṇamūlako nāṇapubbaṅgamo nāṇānuparivattī ti
vuttam. Yadi evam, kāsmā? So eva vimāṇsāsamādhi ti
vutto ti vimāṇsām jetṭhakām katvā pavattitattā ti vutto
vāyam attho. Tathā pubbabhāgapaññāya nāṇamūlako
adhibgamapaññāya nāṇapubbaṅgamo, paccevekkhaṇapaññāya
nāṇānuparivattī. Atha vā pubbabhāgapaññāya nāṇamū-
lako upacārapaññāya nāṇapubbaṅgamo, appanāpaññāya
nāṇānuparivattī, upacārapaññāya vā nāṇamūlako appanā-
paññāya nāṇapubbaṅgamo abhiññāpaññāya nāṇānuparivattī
ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-
nāṇānuparivattibhāvena pure pubbe atītāsu jātisu asam-
kheyusu pi sampvatṭavivaṭṭesu attano paresañ ca khan-
ḍham khandhaṭibandhañ ca dappaṭivijjhām nāma n'atthi,
tathā pacchā samādhissa anāgataṁ saññānuparivattibhā-
vena anāgatāsu jātisu asampkheyusu pi sampvatṭavi-
vaṭṭesu attano paresañ ca khandhañ khandhupani-bandhañ
ca dappaṭivijjhām nāma n'atthi ti attho. Yathā pacchā
ti yathā samādhissa cetopariyaññānuparivattibhāvena anā-
gatesu sattasu divasesu parasattānaṁ cittam dappaṭi-
vijjhām nāma n'atthi, tathā pure atītesu sattasu divasesu
parasattānaṁ cittam dappaṭivijjhām nāma n'atthi ti attho.
Yathā divā ti yathā divasabhāge suryālokena andhakā-
rassa vidhamitattā cakkhumantānaṁ sattānaṁ āpāthaga-
tam cakkhuviññeyyam rūpaṁ suviññeyyam, tathā rattin
ti tathā rattibhāge caturaṅgasamannāgate pi andhakāre
vattamāne samādhissa dibbacakkhuññānuparivattitāya
dappaṭivijjhām rūpāyatanaṁ nāma n'atthi. Yathā rattī
tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

mam kenaci tirohitam yañ ca atidüre, tam sabbam dup-paṭivijjhampi nāma n'atthi. Yathā ca rūpāyatane vuttam, tathā samādhissa dibbasotaññāñuparivattitāya saddāyatane ca netabbam. Ten'evāha: Iti vivaṭena cetasū ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. 8,
ti sekhe asekhe vipassanāpubbaṅgamapahānena ca puccha- obv., fifth
nayogena pucchāvidhinā ti attho. line).

Bhagavato ca nepakkam ukkampsapāramipattam anūva- p.17. (fol. 8,
rapaññāpadassanena dīpetabban ti anāvarapaññānam tāva obv., last
kammadvārabhedehi vibhajitvā sekhāsekhaṭipadām das- line).

assetum Bhagavato sabbam kāyakamman ti ādi vuttam.
Tena sabbattha appaṭihataññāpadassanena Tathāgatassa
sekhāsekhaṭipattidesanā kosallam eva vibhāveti.

Tatr' idamp opammasaṇḍanāpi: — Puriso viya sabba- p.18. (fol. 9,
loko tārakarūpāni viya cha ḥrammaṇāni. Tassa purisassa rev., third
tārakarūpānam dassanāpi viya lokassa cakkhuvīññūñādīhi line from
yathāraham chaṭṭarammaṇājananāpi. Tassa purisassa tāra- bottom).

kārūpāni passantassāpi 'ettakāni satāni ettakāni sahassāni'
ti ādinā gaṇanasañketena ajānanāpi viya lokassa rūpādi-
śrammaṇāpi, kathañci jānatassāpi aniccādi-lakkhaṇatta-
yānavabodho ti. Sesāpi pākaṭam eva.

Dhammānam salakkhaṇe-ñānan ti rūpārūpadham- p.20. (fol. 10,
mānañ kakkhaṭaphusāññāñānam. Tam pana obv., first
yasmā sabbam neyyalhetu-hetuphalabhedato duvidham eva
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. 10,
Dhammañusalo ti paccayadhammesu kusalo. Pāli-attha- obv., last
pāli-dhammā vā atthadhammā. Kalyāññatākusalō ti
yuttatakusalō, catunayakovido ti attho, desanā-yuttikusalō
vā. Phalatākusalō ti khīññāsavaphalakusalō. Āyakusalō
ti ādisu ayo ti vadḍhi. Sa anatthahānito atthuppattito
ca duvidhā. Apāyo ti avadḍhi. Sa pi atthahānito

anatthuppattito ca duvidhā. Upāyo hi sattānam accāyike kicce vā bhaye vā uppanne tattha tīkicchanasamattāp thānuppattikāraṇām. Tassa kusalo ti attho. Khīṇāsavō hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu ayādisu kusalo ti. Evamp asekhatta kosallam ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20.(fol. 1u, rev., fourth line from bottom). Idāni yathāniditthām sekhāsekhapatiṭadām nigamanto Imā dve cariyā ti ādim āha.

p.21.(fol. 1u, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato thānakaraṇāni āhacca abhīhantvā pavattavacanām, sammūsambuddhena sūmaṇp desitasuttan ti attho. Anusandhivacanan ti sūvakabhāsitām. Tam hi Bhagavato vacanām anusandhetvā pavattanato anusandhivacanan ti vuttan ti. Nītathan ti yathārutavasena nītabbatthām. Neyyatthan ti niddhāretvā gahettabbatthām. Saṃkilesabhaṇgiyan ti ādīnām attho patthānavāravāṇṇāyām āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā solasavidhe sāsanapaṭṭhāne ekamp bhāgam abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21.(fol. 1u, rev., last line but one). Yasmā panāyām yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hārap vibhajanto tassa lakkhaṇām tāva upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa patiṭṭhānāni ti vuttām hoti. Tatrāyām vacanattho. Apadissati ti apadeso. Buddha apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21.(fol. 1u, obv., fifth line). Tāni padabyājanāni ti kenaci ābhatasuttassa pādāni byajanāni ca. Atthapadāni c'eva byajanapadāni

¹ sampannāgato.

ca ti attho. Sañvappañakena vā sañvappañanāvasena āhari-yamānāni padabyājanāni.

Tattha yasmā Bhagavato vacanampi ekagāthāmattampi saccavimuttañpi n'atthi, tasmā Sutte ti padassa atthampi dassetum Catūsu ariyasacesū ti vuttampi. Atṭhakathayampi p. 22. (fol. 1.1.1, obv., third line from bottom).

pana tñpi piṭakāni Suttan ti vuttampi. Tañpi iminā Nettivacanena aññadathu sañsandati c'eva sameti cū ti daññhabampi, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

Idāni yadatthañ idha cattāro mahāpadesā-ābhātā, tam p. 22. (1.1.1, obv., last line).

dassetum Catūhi mahāpadesehi ti ādi vuttampi.

Idāni tañp yuttimiddhārañanam dassetum Paññhañpuucchi- p. 22. (fol. 1.1.1, rev., fourth line).

tenā ti ādi āraddhampi.

Tattha icchanti tāya ārammañpāñti ti icchā, taphāyan- p. 24. (fol. 1.1.1, rev., third line from bottom).

atthena tañhā, piñjananato daruddhārañanato ca visapi-
tañp sallampiyā ti sallampi, santāpanaṭṭhena dhūpāyanū,
ākāḍḍhanāṭṭhena singhasotā saritā viyā ti saritā, allat-
thena vā saritā.

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti
(Dhp. v. 341 a)

hi vuttampi. Allāni c'eva siniddhāni cū ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visañtā ti vi-
sattikā, visalā ti visattikā, visakkati ti visattikā, visam-
vādikā ti visattikā, visampharati ti visattikā, visamūlā ti visattikā, visaphalā ti visattikā, visaparibhogū ti visattikā, visatā vā pana sā tañhā rūpe sadde gandhe rase phoṭṭhabbe
dhamme kule gaṇe visatā vitthatañti visattikā. Sinehanavasena sineho, nāñgatīsu kilamathuppādanena kilamatho, paliveṭhanāṭṭhena¹ latā viyā ti latā.

Latā ubbhijja titthatañti (Dhp. v. 340 b)
hi vuttampi. Maman ti maññanavasena maññanā, duragatampi pi ākāḍḍhitvā bandhanaṭṭhena bandho, āśisanaṭṭhena ūśū, ārammañparasampi pātukāmatāvasena pipāsā, abhinandanaṭṭhena abhinandanā.

¹ °vedhanāṭṭhena; from icchanti to vuttampi cf. Asl. p. 363 sqq.

p. 25. (fol. Yāvatikā nāpassa bhūmī ti sampvaṇṇantassa ācari-
nālī, obv., fifth line). yassa yam nānam paṭibhānam, tassa yattako visayo.

p. 25. (fol. Nimittānusāri ti saṅkhāranimittānusāri, tena ten'
nālī, rev., third line). evā ti niccādisu yam yam pahīnam, tena ten' eva nimittena.

p. 27. (fol. Tattha yasmā idampi imassa padaṭṭhānam idampi imassa
ca, obv., third line padaṭṭhānan ti tesampi tesampi dhammānam padaṭṭhānabhū-
from tadhammavibhāvanalakkhaṇo padaṭṭhāno-hāro, tasmā pa-
vattiyā mūlabhūtam avijjam ādīm katvā sabhāvadhammā-
nam padaṭṭhānam āsannakāraṇam niddhārente avijjāya
sabhāvam niddisati: sabbadhammayāthāva-asampaṭivedha-
lakkhaṇā avijjā ti. Tass' attho: — Sabbesampi dhammā-
nam aviparītasabhāvō na sampātivijjhiyati etenā ti sabba-
dhammayāthāva-asampaṭivedho. So lakkhaṇampi etissūti
ti sā tathā vuttā. Etena dhammasabhāvapatičchādanalakkhaṇā
avijjā ti vuttam hoti. Atha vā sammāpaṭivedho sampāt-
ivedho, tassa paṭipakkho asampativedho. Kattha pana so
sampaṭivedhassa paṭipakkho ti? aha: sabbaṇ | pa | lak-
khanā ti.

p. 82. (fol. ce, Tesu anulomato paṭiccasamuppādo yathādassito sarāga-
obv., fourth line from sadosa-samoha-sampilesapakkhena hātabbo ti vutto, paṭi-
bottom). lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
rāganirodhā ti adinā pāliyam vutto, tam sandhāya vitarāga-
vitadosa-vitamoha-ariyadhammehi hātabbo ti vuttam.

p. 82. (fol. ce, Tattha kiccate ti paṭhavi-ādīnam phassādīnañ ca
obv., last line but rūpārūpadhammānam sandhārakasaṅghaṭanādi - kiccate
one). tesampi tesampi vā paccayadhammānam tan tam paccayup-
pannadhammassa paccayabhāvasaṅkhātakiccate, lakkha-
ṇato ti kakkhaṇaphusanādi-sabhāvato, sāmaññato ti
ruppana-namanādito aniccatādito khandhāyatanādito ca,
cutupapūtato ti saṅkhata dhāmānam blaṅgato uppā-
dato ca, samānanirodhato samānuppādato cā ti attho.
Ettha ca sahacaraṇam samānahetutā samānaphalatā samā-
nabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo
pi ca saddena samgahitā ti datṭhabbam.

Nāmaso ti paṭhavī phasso khandhā dhātu Tisso Phusso p. 33. (fol. ce,
ti¹ evam-ādināmavisesena nānam pavattati, ayam sabhāva-
nirutti nāma. Paṭhavī ti hi evam-ādikam saddam gaheṭvā
tato param saṅketadvārena tadaṭhapaṭipatti tan tam
aniyatanāmapaññattigahaṇavasen' eva hoti ti.

After having paraphrased the passage beginning with p. 30. (fol.
na ca paṭhavī² nissāya, the Commentary adds: — Vut-
tam h'etam:

Namo te purisājañña namo te purisuttama
yassa tenābhijānūma kiñ tvam nissāya jhāyatī ti,
thus pointing clearly to A. V. p. 325 sq., where this stanza
occurs.

Evam yathānikkhittāya desanāya padaṭṭhānavasena p. 41. (fol.
attham niddhāretvā idāni tam sabhāga-visabhāgadhamma-
vasena īvāṭṭetukūmo tassa bhūmim dassetum Ayuñjantā-
nam vā sattānam yoge yuñjantānam vā ārambho³ ti ādim
āha. Tass' attho: — Yoge bhāvanāyam tam ayuñjantānam
vā sattānam aparipakkaññānam vāsanābhāgena īyatim
pi jānanattham ayam desanā ārambho³ yuñjantānam vā
paripakkaññānan ti.

Tatthā ti tasmin yathāvutte samathe sati.

p. 42. (fol.
cāñ, obv.,
third line
fr. bottom).

Evam vodānapakkham nikhipitvā tassa visabhāgadham-
mavasena sabhāgavasena cāvattanam dassetvā idāni sāp-
kilesapakkham nikhipitvā tassa visabhāgadhammavasena
sabhāgavasena ca īvattanam dassetum Yathā pi mūle ti
gātham āha.

p. 42. (fol.
cāñ, rev.,
first line).

Idāni na kevalam niddhāriteh'eva visabhāga-sabhāga-
dhammehi īvattanam, atha kho pāli-āgatehi pi tehi

p. 43. (fol.
cāñ, rev.,
last line
but one).

¹ Tissa and Phussa seem to have been favourite examples, cf. V. V. A. p. 349; Asl. p. 392.

² pathavī. ³ ārabhbo.

āvattanam āvatta-hāro ti dassanattham Sabbapāpassa aka-
raṇan ti gātham āha.

p. 44. (fol.
cha, rev.,
fourth line
from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhigatam desita-
bhāvam sandhāya Atitassa maggassā ti vuttam². Vipassino
hi ayam bhagavato sammāsambuddhassa pātimokkhudde-
sagāthā ti.

p. 44. (fol.
chā, obv.,
first line). Imāni pāli-āgatadhammānam³ sabhāga-visabhāgadham-
māvattanavasena niddhāritāni cattāri saccāni puna pi
pāli-āgatadhammānam sabhāga-visabhāgadhammāvattanena
āvatta-hāram dassetum Dhammo have rakkhati ti gātham
āha.

p. 47. (fol.
chā, rev.,
second
line) Tikkhatā ti tikkhipatā. Sā ca kho na satthakassa viya
nisitakaraṇatā, atha kho indriyānam paṭubhāvo ti dassetum
Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahā-
tabbakilese anavasesam samucchindati ti atikhiṇo nāma
n'atthi ti? Saccam etamp. Tathā pi no ca yathā ditthi-
ppattassā ti vacanato saddhā-vimutti-ditthippattānam kile-
sappahānam pati atthi kāci visesamattā ti sakka vattum.
Ayam pana viseso na idhādhippeto sabbupapattisamatikka-
manassa adhippetattā. Yasme pana ariyamaggene odhiso
kilesā pahiyanti tañ ca nesam tathā pahānam maggā-
dhammesu indriyānam apāṭavapūṭavapūṭavatarapāṭavata-
mabhāvena hoti ti yo vajirūpamadhammesu mattakappat-
tānam⁴ aggamaggadhammānam paṭutamabhāvo, ayam idha
maggassa tikkhatā ti adhippetā. Ten' evāha: ayam
dhammo suciṇno sabbāhi upapattihi rakkhati ti.

p. 48. (fol.
chā, rev.,
first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol.
chā, rev.,
second
line from
bottom). Imāni cattāri suttāni ti imesam suttānam — vāsanā-
bhāgiya-nibbedhabhāgiyānam — vakkhamānānañ ca saṅkile-
sabhbāgiya-asekhabhāgiyānam vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atthaṅgikamagga.

² Cf. Dhp. A. p. 344. ³ āgatā^o ⁴ mattaka^o ⁵ "sampapati"

Yojetabbāni¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammaṭṭhānan ti dasseti.

p. 49. (fol.
chi., obv.,
first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesamp kilesabhāgiya-asekhabhāgiyabhāvehi sādhārapāsādhārapabhāvehi vibhajitum Tattha katame dhammā sādhāraṇā ti adī āraddhaṇī.

p. 49. (fol.
chi., obv.,
second
line).

Sabbā sā vitarūgehi sādhāraṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭha-majjhānasamāpattih evam-ādīhi pariyyehi sādhāraṇā. Ku-salā samāpatti pana iminā pariyyēna siyā asādhāraṇā. Imamp pana dosamp passantā keci Yaṃ kiñci | pa | sabbā sā avitarūgehi sādhāraṇā ti paṭhanti . . . Yathā micchattaniyatānam aniyatāna ca sādhāraṇā ti vuttam, evam sādhāraṇā dhammā na sabbasattānam sādhāraṇatāya sādhāraṇā. Kasmā? Yasmā aññamaññāparam paramparam sakampaksam visayā nūtivattanti, paṭiniyatām hi tesam pavattitīhūnam, itarathā tathā voliāro eva na siyā ti adhippāyo . . .

p. 49. (fol.
chi., rev.,
first line).

Evam nānānayehi dhammavibhāttim dassetvā idāni bhū-
mivibhāttim padaṭṭhānavibhāttim ca vibhajitvā dassetum
Dassanabhuñī ti adim āha.

p. 50. (fol.
chi., obv.,
fourth
line from
bottom).

Atthanippattipatipālāna³ ti yāya icchitassa atthassa nibbattim (sic!) patipāleti āgameti, yāya vā nippannam

p. 53. (fol.
chi., rev.,
last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhātti-hāra, and according to phala, sila, and brahmacariya, and in this manner these (same) four Suttas are to be united.

² hārā. ³ All MSS. have nippatti (= skr. nispatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nippatti, which, however, is seldom

atthamp paṭipāleti rakkhati, ayam abhimandanā nāma yathā laddhassa atthassa kelāyanā nāmā ti attho. Tam atthanippattim sattasaikhāravasena vibhajitvā dassento Piyañ vā nātin ti ādim ūha. Tattha dhamman ti rūpādi-ālam-baṇadhammadmā.

p. 54. (fol. chai, rev., fourth line) Yathā ca buddhānussatiyam vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.
fr. bottom).

p. 57. (fol. chau, obv., third line) Idamp vuttam hoti: — Yā desanā-hārādayo viya assū-vikādi-padatthavisesaniddhāraṇam akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantūne yathādhippetam atthamp nikhipatī ti nikhepo, tassa cāyam hāro dukkhādi-saṅkhūte bhāge pakārehi nāpeti, asaṅkarato vā thapoti, tasmā nikhepa-paññatti ti vutto.

p. 59. (fol. chau, obv., third line) Āha taññāpaññatti ti niharaṇapaññatti. Āsaṭikānanāti gunnam vanesu nīlamakkhikāhi thapita-apādakā asaṭikā nāma. Ettha yassa uppannāt tassa sattassa anayabyasana-hetutāya āsaṭikā viyā ti āsaṭikā kilesā. Tesam āsaṭikānam abhinighātapaññatti samuggātapaññatti.

p. 62. (fol. chāh, rev., second line) Bhabbarūpo va dissati ti vippannajjhāsayo pi mā-yāya sātheyyena ca paṭicchāditasabhāvo bhabbjātikam viya attānam dasseti.

p. 63. (fol. ja, rev., second line) Tāni yevā ti tāni asekhāyam vimuttiyam saddhādini. Ayam indriyehi otaraṇā ti asekhāya vimuttiyā niddhāritehi saddhādīhi indriyehi saṃvāṇanāya otaraṇā. Pañcindriyāni vijjā ti sammāsaṅkappo viya sammāditthiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā saṃgaṇhanavasena vuttāni.

written with pp in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālāna, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti atṭhārasa dhātūsu dham-<sup>p. 64. (fol. ja,
rev., fifth
line).</sup>
madhātusaṅgahitā.

Yadi pi pubbe vitarāgatā asekhañvimutti dassitā, tassā<sup>p. 64. (fol. ja,
rev., fourth
line from
bottom).</sup>
pana patipattidassanattham Ayam aham asmi ti anānupassi<sup>p. 64. (fol. ja,
rev., fourth
line from
bottom).</sup>
ti dassanamaggo idha vutto ti imam attham dasse-
tum Ayam aham asmi ti anānupassi<sup>p. 64. (fol. ja,
rev., fourth
line from
bottom).</sup>
ti ädi vuttam.

Atthi ti pi na upeti ti sassato attā ca loko cā ti<sup>p. 66. (fol. ja,
rev., second
line from
bottom).</sup>
pi taṇhadīṭhi-upāyena² na upeti na gaṇhāti. N'atthi ti<sup>p. 66. (fol. ja,
rev., second
line from
bottom).</sup>
asassato ti. Atthi n'atthi ti ekaccamp sassataṃ ekaccamp
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-
vasena.

No ca ārambhan³ ti na tāva ārambham³ sodheti<sup>p. 70. (fol. ja,
rev., last
line).</sup>
ñātum icchitassa atthassa apariyositattā.

Suddho ārambho³ ti ñātum icchitassa atthassa<sup>p. 71. (fol. ja,
rev., last
line).</sup>
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkhan-
dānam dveļhakajätānam vā hutvā pucchanakāle pucchitā-
nam pucchāvisayo avijātam mahāghanam viya mahāduggam
viya ca andhakāramp avibhūtam hoti. Yadā ca Bhagavatā
pañditehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṭam niggumbamp katvā pañhe vissajite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadālito gahanapadeso
viya vigatandhakārō vibhūto upatthahamāno visodhito
nāma hoti.

Saggam gametī ti saggagāminiyo.

<sup>p. 73. (fol. ji,
obv., last
line).</sup>

Evaṃ paṭikūlamanasikāram dassetvā puna tattha samma-<sup>p. 75. (fol. ji,
sanacāram pāliwasen' eva dassetvā Tenāha Bhagavā: — obv., last
line).</sup>
Yā c'eva kho panā ti ädim åha.

Evaṃ sacca-magga-rūpa-dhammavasena adhitthāna-hāram<sup>p. 76. (fol. ji,
dassetvā idāni avijjā-vijjādīnam pi vasena tam dassetvā rev., first
line).</sup>
Avijjā ti ekattatā ti ädi vuttam.

¹ °passati.

² upayena.

³ ārabbh°

p. 76. (fol. ju,
rev., first
line). Yathā nagaradvāre palighasañkhätāya lamgiyā patitāya
manussānam nagarapaveso pacchijjati, evam eva^x yassa
sakkāya nagare ayampatitā tassa nibbānasampāpakam
ñāṇagamanam pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. ju,
rev., second
line from
bottom). Aniccādinañ vibhāvanavasena vebhabyā . . . uppata-
paṭipanne sindhave vidhi-āropanatthā patodo viya uppate
dhāvanakūṭacittāñ vidhi-āropanatthāñ vijjhati ti patodo
viyā ti patodo.

p. 77. (fol. jo,
obv., fourth
line). Sarano samādhī ti akusalacittekaggatā, sabbo pi vā
sāsavo samādhī. Araño samādhī ti sabbo kusalābyā-
kato samādhī, lokuttaro eva vā. Savero samādhī ti
paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-
vimutti. Anantaraduke pi es' eva nayo. Sāmiso samādhī
ti lokiyasamādhī, so hi anatikkantavatṭamisa-lokāmi-
satāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhī.
Sasañkhārasamādhī ti dukkhā-paṭipado dandhābhīñño
sukhā-paṭipado ca dandhābhīñño, so hi sasañkhārena
sa-ppayogena cittena paccanikadhamme kicchena kasirena
niggahetvā adhigantabbo. Itaro asañkhārasamādhī. Ekam-
sabhañvito samādhī ti sukkhavipassakassa samādhī.
Ubhayamsabhañvito samādhī ti samathayūnikassa
samādhī. Ubhato bhāvitabhāvano samādhī (sic!) ti
kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi
ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. jo,
rev., first
line). Āgālhapāṭipadā ti kāmānam orohanapaṭipatti, kāma-
sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa
nijjhāpanavasena khedanavasena pavattā paṭipatti, attaki-
lamathānuyogo ti attho. Akkhamā paṭipadā ti adisū
padhānakaraṇakāle sītādīni asahantassa paṭipadā. Tāni
na kkhamati ti akkhamā, sahantassa pana tāni khamati
ti khamā, uppannam kāmavitakkam nādhivāseti ti adinā
nayena micchāvitakke sameti ti samā, manacchatthāni
indriyāni dameti ti damā paṭipadā.

^x evamp.

Idāni tāvā ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je,
Sutte vā veyyākarane vā ti ādi vuttam. rev., second
line from bottom).

Evam bāhirām hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. ja,
ajjhattikam dassetum Ayañ hi samsāro ti ādi vuttam. obv., last
Tattha avijjā avijjāya hetū ti vutte Kiri ekasminī cittup-
pāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasminī kāle hetu-phalā-
nam samavadhānam n'atthi ti etam ev' attham samatheti.

Idāni yasmā kāraṇam parikkhārō ti vuttam, kāraṇa- p. 79. (fol. ja,
bhāvo ca phalāpekkhāya, tasmat kāraṇassa yo kāraṇabhāvo rev., second
yathā ca so hoti, yañ ca phalam yo ca tassa viseso, yo line from
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum
bottom).
Avūpacchedattho ti ādi vuttam ... Yo phalabhūto aññassa
akāraṇam hutvā nirujjhati, so vūpacchinnō nāma hoti,
yathā tam arahato cuticittam. Yo pana attano anurūpassa
phalassa hetu hutvā nirujjhati, so anupacchinnō eva nāma
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. ja,
Nanu padaṭṭhāna-vevacanā-hare eva ayam attho vibhāvito obv., first
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanatthañ c'eva
tesam adhivacanavibhāgadassanatthañ ca. Evañ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam suparikammakatāya bhūmiyā nānāvaññāni mutta- p. 85. (fol.
pupphāni pakiranto viya susikkhitasippācariyavicāritesu
surattasuvāññālānkāresu nānāvidharapsijālamujjalāni vivi-
dhāni maipiratanāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappatakojam khādāpento viya yojanikamadhu-
gandam pīlitvā sumadhurasam pāyento viya ca āyasnā
Mahākaccāno nānāsuttapadeṣe udāharanto solasa hāre
vibhajitvā idāni te ekasminī yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 85. (fol. 111, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-jūl, obv., yassa micchāvasena upaṭṭhitākāragahaṇamattam migapota-takānam tiṇapurisakesu puriso ti uppannisasaññā viya. Cittavipallāso tato balavataro, amani-ādike visaye mani-ādi-ākārena upaṭṭhahanto tathā sanniṭṭhānam viya niccāditō sanniṭṭhānamattam. Dīṭṭhivipallāso pana sabbabala-vataro: yamp yamp ārammaṇam yathā yathā upaṭṭhāti, tathā tathā nam sassatādivasena ‘idam eva saccam mogham aññan’ ti abhinivisanto pāvattati. Tattha saññāvipallāso cittavipallāsassa kāraṇam, cittavipallāso dīṭṭhivipallāsassa kāraṇam hoti.

p. 86. (fol. 112, obv., rev., second line). Puna mūlakāraṇavasena vippallāse vibhajitvā dassetum jāb, obv., Dve dhammā cittassa sampkilesā ti ādim āha.

p. 87. (fol. 113, obv., third line). . . idāni vicaya-hārasampātam dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vippallā-sahetubhāvena niddhāritāya taṇḍhāya kusalādi-vibhāgapavi-cayamukhena vicaya-hārasampātam dassetum Tattha taṇḍhā duvidhā ti ādi āraddham.

p. 87. (fol. 114, obv., first line). Tattha so ti adhigatacatutthajjhāno yogi, tatthā ti jhu, obv., tasmin catutthajjhāne adhīṭṭhānabhūte.

p. 88. (fol. 115, obv., last line). Santato manasikaroti ti aṅgasantatāya pi ārammaṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-pasamāpattiṃ santato manasikaroti, tato tato rūpāvacara-jjhānam avūpasantam hutvā upaṭṭhāti, ten’ evāha: Tassa uparimam | pa | saṇṭhahati.

p. 88. (fol. 116, obv., fourth line). Ettavatā paññāvimutti ti vuttassa arahattaphalassa samādhimukhena pubbabhāgapati padam dassetvā idāni arahattaphalasamādhīm dassetum So samādhī ti ādi vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇāñchehi attano paccavekkhitabbākāra-saṅkhātena pañcavidhena veditabbo.

Appagūṇasāsavasamādhi viya sasampkhārena sappayoge-^{p.89.(foljhū,}
na paccanikadhamme niggayha kilese vāretvā anadhiga-^{rev., second}
tattā na sasampkhāraniggayha-vārivāvaṭo ti.^{line).}

Evam arahattaphalasamādhipi vibhāgena dassetvā idāni ^{p.89.(foljhū,}
tassa pubbabhāgapaṭipadampi samādhivibhāgena dassetum ^{rev., last}
So samādhī ti vuttam. Tattha so samādhī ti yo so ara-^{line but}
hattaphalasamādhisso pubbabhāgapaṭipadāyampi vutto rūpā-^{one).}
vacaracatutthajhānasamādhi.

Idāni tam samādhīpi ārammaṇavasena vibhajitvā dasse-^{p.89.(foljhū,}
tum Dasa kasiṇyatanānī ti ādi vuttam. ^{obv., third}
^{line from}
^{bottom).}

Yena yenākarenū ti anabhijjjhādisu paccuppannasukha-^{p.89.(foljhū,}
tādisu ca īkāresu yena yena īkārena vutto . . . ^{rev., fourth}
^{line).}

So ariyamaggādhibhāmāya yuttapayutto yogī kālena p.89.(foljhū,
samathampi samāpajjanaavasena kālena vīpassanampi samma-^{rev., last}
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-sai-^{line but}
khātā tisso anupassanā brūheti . . . Tisso anupassanā-^{one).}
uparūparivisesampi pāpentō sīlakkhandho samādhikkhaṇdho
paññākkhandho ti ete tayo khandhe vadḍheti, yasmā pana
tihī khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyampi atthaṅgikampi maggān-
bhāvayati ti vuttam.

Idāni yesampi puggalānam yattha-sikkhantānam visesato p. 90. (fol.
niyyānamukhāni yesān ca kilesānam paṭipakkhabhūtāni
tiṇī vimokkhamukhāni tehi saddhīpi tāni dassetum Rāga-
carito ti vuttam. Tattha animittavimokkhamukhenū
ti aniccānupassanāya, sā hi niccanimittādisamugghātanena
animitto rāgādinām samuccchedavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassā mukhabhāvato animittavi-
mokkhamukhar ti vuccati. Adhicittasikkhāyā ti sam-
ādhismiṇip.

Paññādhibhākassa santatisamūhakiccārammaṇādi - ghanavi-^{p. 90. (fol.}
nibbhāgena saṅkhāresu atthasūññatā pākaṭā hoti ti visesato
^{jhai, obv.,}
^{last line but}
^{one).}

anattānupassanā paññā padhānā ti āha: Suññatavimokkhāmukham paññakkhandho ti. Tathā sañkhārānaṃ sarasapabbhaṅgutāya ittarakhapattā uppannānam tathā tattl' eva bhijjanāpi sammāsamāhitass' eva pākaṭam hotī ti visesato aniccañupassanā [sa]mādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūrakārino khantibahulassa uppannāpi dukkhaṇ aratiñ ca abhi-bluyya viharato sañkhārānaṃ dukkhata vibhūtā hotī ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhat, rev., fourth line). Puna tinnam khandhānam samatha-vipassanābhāvanā dassetum Silakkhandho cā ti ādi vuttam.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippamp sakiṇ ekacittakkhaṇen' eva jho, obv., catūsu saccesu attanū adhigantabbam adhigacchatī ti na tassa lokiyasamāpattiyyā viya vasibhāvanā kiċcaṇi atthī ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānam silakkhandhādināpi adhigamanabhāvato mahādhigamo ca, tesam yeva vipulaphalānam adhigamanato vipulādhigamo ca, attanā katabbassa kassaci anavasesato anavasesādhigamo ca hotī ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātam niddisanto desanākusalatāya anekhehi suttapadeseli tassā pubba-bhāgapatiḍadāya bhāvanāvisesānam bhāvanānisāṇīna ca vibhajanavasena nānappakārato vicaya-hāram dassetvā idāni dasannaṇi Tathāgatabalānam vasena tam dassetum Tattha yo deseti ti ādim āha.

p. 92. (fol. jhat, obv., last line). Sace pi bhavantaragatam ariyasāvakam attano ariyasāvakabhāvam ajānantam pi koci evam vadeyya: idam kuntakipillikam¹ jivitā voropetvā sakalacakkavālāgabbhe cakkavatti rajjam patipajjāhi ti, n'eva so nam jivitā

¹ kuntakipilli^o

voropeyya, athāpi evam vadeyyūm: sace imamp na ghatissasi, sisān te chindissāmā ti, sisām ev'assa chindeyyūm, n'eva so tam ghāteyya.

Kutūhalamaṅgalena suddhipacceyyāti iminā p. 93. (fol. idamp bhavissati ti evam pavattattā kutūhalasaikhātēna jham, obv., third line dīṭha-suta-mutamaṅgalena attano suddhivodānam sadda- from bottom). heyya.

Nanu ca yathā itthiliṅgam evam purisalingampi Brahma- p. 93. (fol. maloke n'atthi, tasmā puriso Mahābrahma siyāti na jham, rev., vattabban siyā? No na vattabbam. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānam bhāvetvā kālamkatvā Brahmāpārisūjñānam sahabyatampi upapajjanti, na Mahābrahmānam. Puriso pana tattha na uppajjati ti na vattabbo. Samāne pi tattha ubhayaliṅgubhāve purisanṭhānā'va tattha Brahmāno na itthisanṭhānā. Tasmā suvuttam etampi.

Thānasoti tam khaṇe eva āvajjanasamanantaram, p. 94. (fol. ū, anodhiso ti odhi-abhāvato, kiñci anavasesetvāti attho. obv., fourth line).

Tattha-tattha-gāminīti tattha tatth' eva nibbāne p. 95. (fol. ū, gāminī. Nibbānassa gamanasilāti attho. Puna tattha- rev., last tattha-gāminī sabbatthagāmininampi paṭipadānam vibhāgam line but dassetum Tayo rāsi ti ādi vuttam. one).

Yathā ca idampi nānampi cakkhudhātu-ādibhedena upā- p. 97. (fol. ū, diṇṇakasamphāralokassa vasena anekadhātu-nānādhātulokampi pajānāti, evam anupadiṇṇakasamphāralokassa pi obv., last line but one). vasena tam pajānāti. Paccekabuddhā hi dve ca aggasāvakā upadiṇṇakasamphāralokass' eva nānattampi jānanti, tam pi ekadesen' eva na nippadesato, anupādiṇṇakasamphāralokassa pana nānattampi na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattampi vanṇasanṭhānādi-vasena evarūpam nāma

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa pupphāpi nilam hoti, pītakāpi lohitakāpi odātam sugandhāpi duggandhāpi, imāya nāma dhātuyā ussannāya phalaapi khuddakāpi mahantāpi dīghāpi vaṭṭāpi susaṇṭhānāpi dus-saṇṭhānāpi maṭṭhāpi pharusaapi sugandhāpi duggandhāpi tittāpi madhurāpi kāṭukāpi ambilāpi kasāvāpi hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhipo hoti, atikhipo ujuko kuṭīlo kaṇho niло odāto hoti ti evāpi anupūdīpiṇasamkhāralokassāpi vasena anekadhlātu-nānādhā-tubhāvāpi jānāti. Sabbaññubuddhānāpi eva hi etaṇi balāpi, na aññesam.

p. 98. (fol. nī, obv., second line). Yām lobhavasena dosavasena mohavasena ca kammaapi karoti ti dasa akusalakanmapathakammāpi sandhāya vadati. Tam hi saṃkiliṭṭhatāya kālakan ti kaṇhāpi, apāyesu nibbattāpanan kālakaripākan ti kaṇhavipākam. Yām saddhāvasena viriyavasena kammaapi karoti ti dasa kusalakkammapathakammāpi. Tam hi asaṃkiliṭṭhattā paṇḍaran ti sukkāpi, sagge nibbattāpanato paṇḍaravipākattā sukkavipākāpi. Yām lobhavasena dosavasena ca mohavasena saddhāvasena ca kammaapi karoti idam kaṇhasukkan ti vomissaka-kammāpi. Kaṇhasukkavipākan ti sukhadukkhavipākāpi, missakakammāpi hi katvā akusalavasena tiracchāna-yoniyaapi maṅgalahatthibhāvāpi upapanno kusalena pavatte sukhāpi anubhavati, kusalena rājakule nibbatto pi akusalena dukkhāpi vediya. Yām viriyavasena paññāvasena ca kammaapi karoti idam akaṇhāpi asukkāpi akaṇha-asukkavipākāpi kamunakkhayakaran ti catummaggacetanā. Tam hi yadi kaṇhāpi bhaveyya, kaṇhavipākāpi dadeyya, yadi sukkāpi bhaveyya, sukkā-upapattipariyāpannāpi vipākāpi dadeyya, ubhayavipākassa pana appā-dānato akaṇha-asukkavipākan ti ayam eththa attho.

p. 98. (fol. nī, rev., fourth line). Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānāpi abhinibbijjhānato abhinibbidhāsaṅkhātāpi ariyamaggāpi adhigantum na ca bhabbo.

Tam Bhagavā na ovadati ti tam vipākāvaraṇena p. 99. (fol. ii,
nivutam puggalam Bhagavā saccapativedham purakkhatvā¹ rev., fourth
na ovadati, vāsanattham pana tādisānam pi dhammam
deseti eva Ajātasattu-ādīnam² viya.

Evaṃ kilesantarāyamissakaŋ kammantarāyāŋ dassetvā p. 99. (fol. ii,
idāni amissakaŋ kammantarāyāŋ dassetuŋ Imassa ca rev., last
puggalassā ti ādi vuttam. line but
one).

Sabbesan ti imasmīn phalaniddese³ vuttānam sabbe- p. 99. (fol. ii,
sap kammānam. rev., last
line).

Anantaraphalaniddese vuttakammasamādānapaden' eva p. 99. (fol. ii,
jhānādīni saṃgahetvā dassetup Tathā samādinnañānam obv., fourth
kammānam ti ādi vuttam . . . Tathā tathā samādinnañā- line from
nan ti sukkāŋ sukkavipākāŋ paccuppannasukham īyatim
sukhavipākāŋ ti evam-ādipakārehi samādinnesu kammesu
saṃkileso ti paṭipakkhadhammavasena kiliṭṭhabhāvo . . .
Evaṃ saṃkilissati ti ādisu ayam attho: — Iminā īkārena
jhānādī-saṃkilissati vodāyati vuṭṭhabhāti ti jānanañānam
Bhagavato anūvaraṇāñānam, na tassa īvaraṇām athī ti.

Ekādasa ti rūpi rūpāni passati ti ādinā atṭhannam p. 100. (fol.
ti pūñā ca suññata-vimokkhādīnam vasena vuttam. Aṭṭhā ii, rev.,
ti tesu ṭhapetvā lokuttare vimokkhe atṭha. Sattā ti tesu second
eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta- line).

pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-
dhammapariyāyena animitta-vimokkhassūsambhavato avasesā
dve ettha ca paṭipātiyā satta appitappitakkhaṇe vikkham-
bhanavasena paccanikadhammehi vimuccanato ārammaṇe
adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puñña (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkura-vatika, see M. I, p. 387 sqq.; as to Āṅgulimāla, see M. II, p. 97 sqq.

³ bala^o

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan tam maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayañ viseso veditabbo.

p. 100. (fol. 55, obv., second line). Kukkuṭamī vuccati ajaññā jīgucchānamukhena tapparamatā. Kukkuṭajhāyī ti puggalūdhiṭṭhānena jhānāni vuttāni. Dve paṭhamā-dutiyajhānāni ti vuttam hoti. Yo paṭhamāni dutiyam vā jhānāni nibbattetvā alam ettāvatā ti sampocanā āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Tam samañgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgīyatābhāvato ca samkilesabhāvena vuttāni, itarāni pana visesabhāgīyatābhāvē pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol. 55, obv., fifth line). Visesabhāgīyo samādhī ti paguṇehi paṭhamajhānādīhi vuṭṭhitassa saññāmanasikārūnam dutiyajhānādi-pakkhandanam pagupavodānam bhavaṅgavuṭṭhānanā ca vuṭṭhānan ti vuttam. Heṭṭhimām heṭṭhimām hi paguṇajhānām uparimassa uparimassa padaṭṭhānam hoti, tasmā vodānam vuṭṭhānan ti vuttam.

p. 100. (fol. 55, obv., last line). Tass' eva samādhissā ti tassa antaraphalaniddese jhānādipariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol. 56, obv., first line). Tattha . . . imāya mudumajjhatickhabhedāya anusāsaniyā, evam-dhātuko ti hīnādivasena evam ajjhāsayo, evam-adhimuttiko ayañ c'assa āsayo ti imassa puggalassa ayam sassatuccchedapakāro yathābhūtañāpānulomakhantipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasanti ti āsayo ti vuccati, imam pana Bhagavā sattānam āsayam jānanto tesam ditṭhigatānam vipassanā-ñānakammassa katañāpānañ ca appavattikkhaṇe pi jānāti eva. Vuttam pi c'etam: —

Kānam sevantam yeva jānāti. Ayañ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmam sevantam yeva jānāti. Ayañ puggalo nekkhamagaruko nekkhamāsayo nekkhamādhi-

mutto ti nekkhaman sevantam yeva jānāti. Byāpādam abyāpādam thīnamiddham ālokasaññāpi sevantaṇi yeva janāti . . . Ayan puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinno ki-
lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
hattamaggena savāsanā sabbe ūsavā khepitā, tadā Bhaga-
vatā sabbaññutaññāpañ adhigatam nāma, tasmā yam
sabbaññutappattā ti ādi vuttam. Ayan tāv' ettha ācarī-
yānañp samānattakathā. Paravādi panāha: dasabalaññāpañ
nāma pāti-ekkañp n'atthi, yasmā sabbaññutā patta viditā
sabbadhammā ti vuttam, tasmā sabbaññutaññāpāss' evāyam
pabhedo ti. Tam na tathā daṭṭhabbañp. Aññām eva hi
dasabalaññāpañ, aññāpañ sabbaññutaññāpañ. Dasabalaññāpañ
hi sakasakakiccam eva jānāti, sabbaññutaññāpañ tam pi
tato avasesampi jānāti. Dasabalaññāpēsu hi paṭhamam
kāraṇākāraṇam eva jānāti, dutiyam kammaparicchedam
eva, tatiyam dhātunānāttakaraṇam eva, catuttham ajjhā-
sayādhimuttim eva, pañcamam kammavipākantaram eva,
chaṭṭham jhānādhihi saddhiñ tesam saṃkilesādim eva,
sattamañp indriyāñp tikkhamudubhūvam eva, atṭhamam
pubbenivuṭṭhakhandhasantatim eva, navamañp sattānam
cutupapātam eva, dasamam saccaparicchedakam eva.
Sabbaññutaññāpañ pana etehi jānitabbañ ca tato uttariñ
ca pajānāti. Etesampi pana kiccam sabban na karoti, tam
hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbi-
tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.
Api ca paravādi evampi pucchitabbo: — Dasabalaññāpañ
etampi savitakka-savicāram avitakka-avicāramattam avitak-
ka-avicāram kāmāvacaram rūpāvacaram arūpāvacaram
lokiyam lokuttaran ti? Jānanto paṭipātiyā satta savitakka-
savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
ti. Āsavakkhayaññāpañ siyā savitakkasavicāram siyā avi-
takka-vicāramattam siyā avitakkavicāran ti? Tathā pati-
pātiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
ekampi lokuttaran ti vakkhati. Sabbaññutaññāpañ pana

r. 103. (fol.
nau, obv.,
first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti
nittham ettha gantabbam.

p. 105. (fol. 15, rev., obv., last line). Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
duggatiyo jahati ti attho, suuttamhi vuttam: satiyā cittapū-
rakkhitabban ti desanānusandhidassanam¹.

p. 106. (fol. 16, rev., obv., last line but one). Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
(cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. 18, obv., last line but one). Tattha yañc saccāgamanan ti yañc saccato aviparitato
visayassa āgamananam adhigamo ti attho. Yañc paccāgamanan
ti pi pātho. Tassa yañc paṭipatīvisayassa āgamanam, tan
tam visayādhigamo ti attho.

p. 110. (fol. 20, obv., fourth line). Kāmasukhallikānuyogan ti kāmasukhassa alliya-
tau, napayogam kāmesu pātabyatām.

p. 110. (fol. 20, rev., fifth line). Ugghātaniggātan ti uccāvacabhāvam.

p. 110. (fol. 20, rev., fourth line). Roganiggātakan ti rogadhūpasamanam.

p. 111. (fol. 21, obv., fourth line). Ayam vuccati visativatthukā sakkāyaditthi ti
ayam pañcasu upādānakkhandhesu ek'ekasmiñ catunnampi
catunnampi gāhānam vasena visativatthukā sati vijjamāne
khandhapañcakasañkhāte kāye sati vū vijjamānū tattha
diṭṭhi ti sakkāyadiṭṭhi.

p. 111. (fol. 21, obv., fifth line). Lokuttarasammādiṭṭhi ti paṭhamamagge sammā-
diṭṭhi. Anvāyikā ti sammādiṭṭhiyā anugāmino. Yadā
sammādiṭṭhi sakkāyadiṭṭhiyā pajahanavasena pavattā, tada
tassā anuguṇabhbhāvena pavattamānakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū- p. 111. (fol.
pādike pañcakkhandhe attato upagacchantā rūpādinampamp; obv.,
aniccabhāvato uechijjati attā vinassati paramparapāti last line).

evam abhinivisanato ucchedavādino ti vuccanti. Ime
vuccanti sassatavādino ti ime rūpavantampamp; vā attānan
ti adinā rūpādivinimutto attā añño koci vibhutto ti upa-
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
tavādino ti vuccanti.

Vitthārato dvāsatthi ditthigatānī ti uccheda-sassa- p. 112. (fol.
tadassanampamp; vitthārena Brahmajālē āgatānī dvāsatthi ditthi- tāp, rev.,
gatānī (cf. D. I, p. 12 sqq.).¹ fourth line).

Tecattālisamp bodhipakkhiyā dhammā ti anicca- p. 112. (fol.
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā tāp, rev.,
nirodhasaññā, cattāro satipatthānā | pa² | ariyo atthāngiko fifth line).
maggo ti ete tecattālisamp bodhipakkhiyā dhammā. Evam
vipassanāvasena patipakkham dassetvā puna samathavasena
dassetum Aṭṭha vimokkhā dasa ca kasiṇyāyatānī ti vuttam.

Anādi anidhanappavattan ti purimāya koṭiyā abhā- p. 112. (fol.
vato anādi, asati patipakkhādhigame santānavasena anu- tāp, rev.,
pacchedena pavattanato anidhanappavattam. last line but
one).

Tattha ditthivicarito ti adinā vodānapakkham dasseti. p. 112. (f. tāp,
obv., third l.
fr. bottom).

Catukkamaggan ti patipadā-catukkam, paṭipadā hi p. 113. (fol.
maggo ti. Atha vā catukkamaggan ti nandiyāvattassa tāp, rev.,
catuddisāsamphātam maggam, tā pana catasso disālocana- fourth line
naye āgamissanti. Kim attham puna catukkamaggam from
bottom).

¹ For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhanas, the four Idhhipādas, the five Indriyas, the five Balas, the seven Bojjhangas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññas.

paññapenti ti āha: abudhajanasevitāyā ti adi . . . rattavāsiniyā ti rattesu rāgābhībhūtesu vasatī ti rattavāsinī . . . āvattanatthan¹ ti samucchindanatthan.

p. 113. (fol. 16, rev., last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmīti ayam taṇhā-vijjānam vasena sampilesapakkhe dvidisā, samatha-vipassanānam vasena vodānapakkhe pi dvidisā catusaccayojanā nandiyāvattassa nayassa samutthānatthāya bhūmīti.

p. 113. (fol. 17a, obv., first line) Evam nandiyāvattassa nayassa bhūmīpi niddisitvā idāni tassa disabhūtadhamme niddisantena yasmā c'assa disabhūtadhammesu vutesu disālocana-nayo vutto yeva hoti, tasmat Veyyākaraṇesu hi ye kusalākusalā ti disālocanalakkhanāpi ekadesena paccāmasitvā Te duvidhena upaparikkhitabbā ti adi āraddham. Tattha te ti disabhūtadhammā. Duvidhenā ti ime sampilesadhammā ime vodānadhammā ti . . . Tam dasseti lokavaṭṭānusāri ca lokavāṭṭānusāri cā ti. Tass' attho: — Loko eva vaṭṭam lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattati ti lokavaṭṭānusāri, sampilesadhammo ti attho. Lokassa lokato vā vivaṭṭam nibbānam, tam anusarati² anulomanavasena gacchatī ti lokavivaṭṭānusāri, vodānadhammo ti attho.

p. 114. (fol. 18, rev., third line) Idāni dasavathukamp kilesapuñjam taphāvijjāvasena dve kotthāse karonto Yo ca kabaličāro-āhāro ti üdini āha. fr. (bottom).

p. 115. (fol. 18, obv., second line) Yasmā pana kilesā kusalappavattim nivāretvā cittam pariyādāya tiṭṭhantā maggena asamucchinnā eva vā ūsavānam uppattihetu honti, tasmat anusayato vā pariyuṭṭhānato vā ti vuttam.

p. 116. (fol. 19, rev., fifth line) Nandūpasecanenā ti lobhasahagatassa sampayuttānan ti sahajātakoṭiyā itarassa upanissayakoṭiyā upasecanan ti nandūpasecanam, tena nandūpasecanena. Kena pana taipi nandūpasecanan ti āha: rāgasallena nandūpasecanena

* otthanā.

² anussarati.

viññāpenā ti. Tattha rāgasallenū ti rāgasallena hetubhūtena nandūpasēcanēna viññāpenā ti itthambhūtalak-khaṇe karapavacanām.

Idāni ahārādayo-nayānam saṅkilesapakkhe disūbhāvena p. 117. (fol. vavatthāpetum Ima catasso disā ti ādi araddham. thi, obv., third line fr. bottom).

Tass' attho: — Iti evam vuttapakārā sabbe ahārādayo p. 119. (fol. lokasamkhātavatṭānusārino dhammā te-lokadhātutavatṭato¹ thi, rev., last line but one). niyyanti niccānupassanādhi ti vimokkhamukheli ti.

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi-p. 119. (fol. hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- thi, obv., first line). pasamā cattāro acchāriyā abbhutadhammā, saccādhiṭṭhā-nādīni cattāri adhiṭṭhānāni, chandasamādhībhāvanādayo catasso samādhībhāvanā, indriyasamāvaro tapasamkhāto puññadhammo bojjhaṅgabhbāvana sabbūpadhipatiñissagga-saṅkhātam nibbānañ ca cattāro sukhabhāgiyā dhammā ti veditabbam.

Idāni paṭipadādayo vodānapakkhe disūbhāvena vavattha-p. 121. (fol. petum Tattha imā catasso disā ti ādi vuttam. thi, obv., second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu p. 122. (fol. yena yassa puggalassa vodānam tam vibhajitvā dassetum thi, obv., third line). āraddham.

Yadi pi tīsu vimokkhamukhesu idam nāma vimokkha-p. 123. (fol. mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, thi, obv., fourth line). yesam pana puggalānam purimāhi dvihi paṭipadāhi appa-ṇihitenā vimokkhamukhena ariyamaggādhigamo, tathā yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa ca catutthāya paṭipadāya animittavimokkhamukhena ariyamaggādhigamo, tesam puggalānam vasena ayam paṭipadā-vimokkhamukhasamsandanā.

¹ °dhātūtā°

p. 124. (fol. 124. (fol.
third line
from bottom).
visesayogena sīhānam buddhānam paccekabuddhānam
from buddhasāvakānañ ca vikkilitam viharanam, yad idam
āhārādi-kilesavatthusamatikkamanamnkhena saparasantāne
paṭipadādi-sampādanā, idāni āhārādīnam paṭipadādīhi yena
samatikkamanam, tam nesam paṭipakkhabhāvam dassento
Cattāro āhārū, tesam paṭipakkho catasso paṭipadā ti
ādim aha.

p. 124. (fol. 124. (fol.
thū, rev.,
second line).
bhāvetabbānam bodhipakkhiyadhammānam bhāvanā sa-
cchikātabbānam phalanibbānānam sacchikiriyā ca, tathā
pahātabbassa dasavatthukassa kilesapuñjassa tadaṅgādi-
vasena pahānam byantikiriyā¹ anavasesanan ti, idāni tam
samkhepena dassento Indriyādhiṭṭhānam vikkilitam vipari-
yāsānadhiṭṭhānan ti aha.

p. 124. (fol. 124. (fol.
thū, rev.,
last line but
one).
Idāni ugghaṭitaññū-ādi puggalattayavasena tipukkhala-
nayassa bhūmim vibhāvetukāmo, yasmā pana nayānam
aññamaññānupavesassa icchitattā sihavikkilita-nayato
tipukkhala-nayo nigacchatī, tasmā paṭipadāvibhāgato cattāro
puggale sihavikkilita-nayassa bhūmim niddisitvā tato eva
ugghaṭitaññū-ādi-puggalattaye niddhāretum tattha Ye²
dukkhāya paṭipadāya ti ādi āraddham.

p. 125. (fol. 125. (fol.
the, obv.,
second line).
Tattha Yo sādhārapāyā ti dukkhā-paṭipadāya khip-
pābhiññāya sukhā-paṭipadāya dandhābhiññāya ca niyyāti
ti sambandho. Katham pana paṭipadā-dvayam ekassa
sambhavati ti? Na yidam eva datṭhabbam: ekassa pugga-
lassa ekasmiñ dve paṭipadā sambhavanti ti. Yathāvuttāsu
pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayañ
vipañcitaññū ti. Ayam ettha adhippāyo. Yasmā pana
Āṭhasāliniyam patipadā calati na calatī ti vicārañayam
calatī ti vuttam³, tasmā ekassa pi puggalassa jhānantara-
maggantaresu paṭipadābhedo icchito vā ti.

¹ okriya.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calatī
ti? Calati.

Kasmā pan' ettha nayānam uddesānukkamena niddeso p. 126. (fol.
kato ti? Nayānam nayehi sambhavadassanatthā. Paṭha-
manayato hi puggalādhiṭṭhānavasena tatiyanayassa tati-
yanayato ca dutiyanayassa sambhavo ti imassa visesassa
dassanatthā paṭhamanayānantaraṃ tatiyanayo tatiyanayā-
yānantarañ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānav-
asa pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanay-
ayo pi sambhavatī ti imassa visesassa dassanatthā ante
Taṇhā ca avijjā cā ti adinā paṭhamanayassa bhūmi dassitā.
Ten' eva hi Cattāri hutvā tīpi honti, tīpi hutvā dve honti
ti vuttam. Yadi evam dve hutvā cattāri honti, dve hutvā
tīpi honti, tīpi hutvā cattāri honti ti ayanī pi nayo vat-
tabbo siyā ti. Saccam etam, ayanī pana nayo atthato
dassito evā ti katvā na vutto, yasmā tīpiṇam atthanayānam
aññamaññānam anupaveso icchito sati ca anupavese tato
viniggamo pi sambhavati evā ti. Ayañ ca attho Petako-
padesena vibhāvetabbo. Tatthāyām ādito paṭṭhāya vibhā-
vanā: cattāro puggalā taṇhācarito duvidho mudindriyo
tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito
mudindriyo dukkhāya paṭipadāya dandhābhūññāya niyyāti,
tikkhindriyo dukkhāya paṭipadāya khippābhūññāya niyyāti,
diṭṭhicarito pana mudindriyo sukhāya paṭipadāya dandhā-
bhūññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippā-
bhūññāya niyyāti . . . Tathāyām pāli: tattha ye diṭṭhicaritā
sattā, te kāmesu dosadiṭṭhi, na ca tesam kāmasukhe anu-
sayā samūhatā, te attakilamathānuyogam anuyuttā viha-
ranti, tesam Satthā vā dhammām deseti aññataro vā
garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādīni p. 128. (fol. 61,
cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhā-
giyāñ ca vāsanābhāgiyāñ ca saṃkilesabhāgiyāñ ca nibbe-
dhabhāgiyāñ ca saṃkilesabhāgiyāñ ca asekhabhāgiyāñ ca
vāsanābhāgiyāñ ca nibbedhabhāgiyāñ ca ti evam padan-
tarasamyojanavasena missitāni katāni. Aṭṭha bhavanti
ti purimāni cattāri imāni cattāri ti evam aṭṭha bhavanti.
Tāni yeva aṭṭha suttāni sādhāraṇāni katāni so lasa
bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

bhāgīyañ ca asekhabhāgīyañ ca nibbedhabhāgīyañ ca asekhabhāgīyañ ca saṃkilesabhāgīyañ ca vāsanābhāgīyañ ca nibbedhabhāgīyañ ca saṃkilesabhāgīyañ ca vāsanābhāgīyañ ca asekhabhāgīyañ ca saṃkilesabhāgīyañ ca nibbedhabhāgīyañ ca asekhabhāgīyañ ca saṃkilesabhāgīyañ ca vāsanābhāgīyañ ca nibbedhabhāgīyañ ca asekhabhāgīyañ ca neva saṃkilesabhāgīyañ ca na vāsanābhāgīyañ ca na nibbedhabhāgīyañ ca na asekhabhāgīyañ cā ti evam sādhāraṇāni katāni purimāni atṭha imāni atṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyam anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhbāvap vibhāvetum Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati ti yuttam. Tass' attho: — Imehi saṃkilesabhāgīyādīhi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidham pariyyatisāsanasaṅkhātām suttam bhinnam soḷasadhbā vibhatti hoti. Iminā soḷasavidhena paṭṭhānenā asaṅgahito pariyyatisāsanassa padeso n'atthi ti adhippāyo. Kathām pana saṃkilesabhāgīyādibhbāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā saṃkilesabhāgīyā ti vā vāsanābhāgīyā ti vā nibbedhabhāgīyā ti vā asekhabhāgīyā ti vā anuminitabbā, anuminetvā takketvā janitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇaviniūttā sabba pariyyatti suttenā ti padena saṃgahitā ti daṭṭhabbam.

p. 183. (fol. 1, rev.
third line
from
bottom). Kokālikamp hi miyamānam ovadantena āyasmatā Mahāmoggallānena bhāsitā imā gāthā ti¹ ... Vibhūtā ti vigatabhūta akalikavādi ... bhūnahū ti bhūtilahanaka attano buddhivināsaka. Purisantā ti purisādhama. Kali ti alakkhipurisa.

p.183.(fol. 2,
obv., fourth
line.). Sambādhabyūhan ti byūhā vuuccanti anibbiddhbāracchāyō. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādhā byūhakā, etthā ti sambādhabyūham. Iminā pi tassa
nagarassa ghanavāsam eva drīpeti.

Attā pī ti sitakathitavikkhepitādīni akarontehi attā pi p. 137. (fol.
rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso <sup>dau, rev.,
fourth line</sup> ti niggahetabbo hoti.

Pañham puttho (sic!) viyākāsi Sakkassa iti me p. 140. (fol.
sutan ti yathā Bhagavā pañham puttho Sakkassa byākāsi, <sup>dau, rev.,
second line</sup> evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā
yathāsutam tam Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattim anupa- p. 141. (fol.
gantvā. <sup>dam, rev.,
fourth line
fr. bottom</sup>

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol.
dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca- <sup>dībh, obv.,
last line</sup>
dhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol.
yeva hutvā uñchena piñḍacariyā yāpentam. Atha vā <sup>dībh, rev.,
last line</sup> abhilakkhitesu issarajanagehesu kaṭukabhañḍasambhāram
sugandhabhojanam pariyesantassa uñchanam ñātuñchanam
nāma, gharapaṭipātiyā pana dvāre thitenā laddhasamissa-
kabhojanam aññātuñchanam nāma. Idamp idha adhippetam.

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, matṭho, vimatṭho. p. 146. (fol.
Tattha upari ṭhatvā adhomukham dinnapaliñhāro omaṭṭho
nāma, adho ṭhatvā uddhamukham dinnapahāre ummaṭṭho
nāma, aggalasuci viya vinivijjhitvā kato matṭho nāma, seso
sabbo pi vimatṭho nāma. Imasmim pana thāne omaṭṭho
gahito, so hi sabbadāruṇo duruddharanāsallo duttikiccho
antodoso antopubbalohito ca hoti, pubbalohitam anikkha-
mitvā vañamukham pariyonanditvā tiṭṭhati, pubbalohitam
niharitukāme ti mañcena saddhim bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maranam vā maranamattam vā dukkham pāpuñāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāya ti yāya kāyaci sabbato kāma-saññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pātho. Kāmasaññāya ti pana bhummavacanam hoti. Sagāthakavagge¹ kāmasaññāsū ti pātho.

p. 147. (fol. fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socatī ti, Dhammapāla says: — Gāthām avasesam katvā udāhaṭam. Ālavakasutte hi imā gāthā Ālavakena Katham su labhate paññau ti adinā puṭṭhena Bhagavatā bhāsitā ti.

p. 148. (fol. third line). Kumārakā dhañkam iv'ossajantī ti yathā kumārū, rakū kīlantū kākam suttena pāde bandhitvā ossajantī khipenti, evam kusalamanam akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā.

p. 149. (fol. last line but one). Saṃkarō² tihī mittakaraṇa-lañjadāna-balarāsiśamkaḍḍha-

p. 150. (fol. fourth line from bottom). Sa-ūmin ti ādīsu kilesa-ūmīhi sa-ūmīm, kilesūvattehi sūvatṭam, kilesagahehi sagam, kilesarakkhasehi sarakkhasam. Kodhupāyāsassa vā vasena sa-ūmīm, kāmaguṇavasena sāvatṭam, mātugāmavasena sagam sarakkhasam.

p. 151. (fol. first line). Rogam (sic!) vadati attano ti tam tam attanā phuṭṭham dukkham abhāvitakāyatāya adhivāsetum asakkonto 'aho dukkham, tādisam dukkham mayham Satthuno pi mā hotū' ti adinā vilapanto vadati.

p. 152. (fol. first line). Bhūtaratan ti ithi purise puriso itthiyā ti evam aññam-ḍhau, rev., aññam sattesu ratam, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇham dhammam abhijāyati ti kālakamp dasavidham dussiladhammam pasavati karoti, so tam abhijāyitvā niraye nibbatteti. Sukkam dhamman ti ayan pubbe pi puññanam akatattā nīcakule nibbatto idāni puññam karissāmi' ti puññasaṅkhātam sukkam pañḍaram dhammam abhijāyati. So tena sagge nibbattati. Akaṇham asukkam nibbānan ti nibbānan hi sace kaṇham bhaveyya, kaṇhavipākam dadeyya, sukkam sukkavipākam dadeyya, dvinnam pi appadānato pana akaṇham asukkan ti vuttam. Nibbānan ti c'ettha arahattam adhippetam. Tam hi kilesanibbānante jätatta nibbānam nāma. Tam esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesam vuttanayen' eva veditabbam. Kaṇham kaṇhavipākan ti ādikassa kammacatukkassa attho hetṭhā Hārasampātavāre (p. 98) vibhutto eva.

Evañ solasavidhena sāsanapaṭṭhānam nānāsuttehi udā-haraṇavasena vibhajitvā idāni atṭhavisatividhena sāsanapaṭṭhānam dassentena yasmā ayam paṭṭhānavibhāgo mūlapadehi sampahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadap vibhajitabbatañ ca dassetuñ tattha Katame atṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikam lokuttaran ti ādinā navatikā thavo cā ti atṭhavisatividhām sāsanapaṭṭhānam uddiṭṭham.

Tattha sajja khiran ti tam khanam yeva dhenuyā thanehi nikkhantam abhuṇhakhīram. Muccati ti parināmati. Idam vuttam hoti¹: — Yathā dhenuyā thanato nikkhantam khīram tam khaṇam yeva na muccati na parināmati na dadhibhāvam gacchati, takkādi-ambilasamūyogato pana parato kālantarena pakatim jahati dadhibhāvam pūpūpāti, evam eva² pāpakammam pi kiriyakkhanē yeva na vipaccati, yadi vipacceyya nānāgatīnam sahāvatṭhānam siyā, na koci pāpakammam kātum visaheyya,

¹ See Dhp. A. p. 261, but do not overlook the diversity between the two sources.

² evam.

p. 158. (fol.
dham, rev.,
third line
from
bottom).

p. 161. (fol.
dham, rev.,
third line).

p. 161. (fol.
dham, obv.,
first line).

yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. ရှုံး, obv., first line). Ye ca sikkhāsārā ti ye yathā samādīṇam silavatādi-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti. Ye ca sikkhāsārā ti ye yathā samādīṇam silavatādi-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti.

p. 174. (fol. ရှုံး, obv., last line). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṇ-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti. Oliyanti eke ti sassato attā ca loko cā ti oliyanataṇ-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti.

p. 186. (fol. ရှုံး, obv., third line). Maggo c'anekkāyatanam (sic!) pavutto ti atthatiṇ-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti. Maggo c'anekkāyatanam (sic!) pavutto ti atthatiṇ-
yāva pana kusalābhinnibbattakkhandhā dharanti, tāva tam te rakkhanti tesamp bhedā apāyesu nibbattāpanavasena
vipaccanti.

p. 188. (fol. ရှုံး, obv., fourth line). Dhammo ca kusalapakkhato ti tassa Satthuno
from rāgādihi kilesehi sabbatitthiyavādehi aparikkhato.
bottom).

p. 188. (fol. ရှုံး, obv., first line). Nirūpadāho ti rāgaparijāhādihi anupadāho.

p. 189. (fol. ရှုံး, obv., fifth line). Maggassa hi: —
Maggo pantho patho pajjo añjasamp vaṭumāyanam
nāvā uttarasetu ca kullo ca bhisaṅgamo ti.

p. 189. (fol. ရှုံး, obv., third line). Evamp duvidham pi sāsanapaṭṭhānam nānāsuttapadāni
from udāharantena vibhajitvā idāni saṃkilesabhāgiyādihi saṃ-
bottom). sandetvā dassetu puna Lokiyām suttan ti ūdi āraddham-

Evam lokiyatikassa sampilesabhāgīyādihi catūhi padehi p. 189. (fol. ta,
samsandanam dassetvā iminā nayena sesatikānam sesapa-
dānaū ca samsandanam suviññeyyan ti tam anuddharitvā
sampilesabhāgīyādinam sammatikkamanam dassetum Vā-
sanābhāgīyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189. (fol.
ti obv., last
ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhūvam janetvū ara- p. 189. (fol.
hattam papuṇāti, ayam ekabījī nāma . . . so ekam yeva
mānusakam bhavam nibbattitvā dukkhass' antam karoti,
ayam vuccati puggalo ekabījī ti. Yo pana dve vā tīpi
vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,
ayam kolampoko nāma . . . Yo pana satta bhave samsaritvā
dukkhass' antam karoti, ayam sattakkhattuparamo
nāma . . . Yo saddham dhuram katvā sotāpatti-maggam
nibbatteti, so maggakkhaṇe saddhānusari nāma
hoti . . . Yo pana paññam dhuram katvā sotāpatti-maggam
nibbatteti, so maggakkhaṇe dhammānusari nāma.

Yo Avihādisu tattha tattha śyuvemajjhām apatvā pari- p. 190. (fol.
nibbāyati, ayam antarāparinibbāyi, yo pana śyuve-
majjhām atikkamitvā arahattam pāpuṇāti, ayam upāhaccā-
parinibbāyi, tathā Avihādisu upapanno asaṅkhārena
appayogena arahattam adhigacchati, ayam asaṅkhāra-
parinibbāyi, yo pana sasaṅkhārena sampayogena arahattam
adhigacchati, ayam sasaṅkhāraparinibbāyi,
uddham uparūpari Brahma-loke upapatti soto etassā ti
uddham-soto, paṭisandhivasesa akanīṭhe gacchati ti
akanīṭthagāmī . . .

. . . ubhohi bhāgehi rūpakāya-nāmakāyasaṅkhātato p. 190. (fol.
ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma. ti obv., third
Samasīna ti etha tividho samasī: iriyāpathasamasī,
rogasamasī, jivitasamasī ti. Tatra yo thānādisu iriyā-
pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayam iriyāpathasamāsi nāma. Yo pana ekampi rogam patvā antoroge eva vipassanāpi paṭṭhapetvā arahattam patvā ten' eva rogena parinibbāyati, ayam roga-samāsi nāma. Palibodhasaṁ taṇhā, bandhanasisaṁ māno, parāmāsaṁ sisaṁ diṭṭhi, vikkhepaṁ sisaṁ uddhaccam, kilesaṁ sisaṁ avijjā, adhimokkhaṁ sadaṁ, paggalasisaṁ viriyam, upaṭṭhānaṁ satis, avikkhepaṁ samādhi, dassanaṁ sisaṁ paññā, pavattasiṁ jīvitindriyam, gocarasisaṁ vimokkho, saṅkhāraṁ sisaṁ nirodho ti terasatu sisesu kilesaṁ sisaṁ avijjam arahattamaggo pariyyādiyati, pavattasiṁ sisaṁ jīvitindriyam cuticittam pariyyādiyati. Tattha avijjā-pariyādāyakaṁ cittaṁ jīvitindriyam pariyyādātum na sakkoti, jīvitindriyapariyyādāyakaṁ avijjam pariyyādātum na sakkoti. Aññam avijjāpariyādāyakaṁ cittaṁ, aññam jīvitindriyapariyyādāyakaṁ. Yassa c'etam sisadvayam samaṁ pariyyādānam gacchati, so jīvitasamāsi nāma. Kathañ pan' idam samam hoti ti? Vārasamatāya. Yasmiṁ hi vāre magga-vuṭṭhānam hoti, sotāpattimagge pañca paccavekkhaṇūni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattāri ti ekūnavisatime paccavekkhaṇūne patitthāya bhavañgamp otaritvā parinibbāyato imāya vārasamatāya idam ubhayasisaṁ pariyyādānam pi samaṁ hoti nāma. Tenāyam puggalo jīvitasamāsi ti vuccati.

p.191.(fol.1f,
rev., third
line from
bottom). attho.

p.192.(fol.1f,
obv., second
line). Ettha ca yathā sampilesabhaṁgīyādīnam aīñnāmaññām samsaggato anekavidho paṭṭhānabhedo icchito, evam loki-yasattādhīṭhānādi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Paliyam pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanan ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca sampilesabhaṁgīyādīnam loki-yādīnam ca visum visum saggabhe-davasena ayam paṭṭhānabhedo anekavidho labbhati, evam ubhayesam pi samsaggavasena ayam nayo yathārahām.

labbhate 'va, labbhati hi lokikam suttam kiñci samkilesabhägiyam kiñci vasanäbhägiyam. Tathä lokuttaram suttam kiñci nibbedhabhägiyam kiñci asekhabhägiyan ti. Sesesu pi es' eva nayo. Evam sojasavidhe paññähne aññavisatividham paññähnam pakkhipitvā yathärahamp dukatikädibhedena sambhavato paññänavibhägo veditarbo. So ca kho tisu piñakesu labbhamänassa suttapadassa vasena. Yasmä pana tāni tāni suttapadāni udäharapavasena niddhäretvā imasmiñi atthe vitthäriyamänne atipapañco hoti. Atibhäríka ca Nettisamvappañā, sakkā ca iminā nayena viññunā ayam attho viññätum, tasmā na tam vitthärayimhā. Ten' eva hi pāliyam aññamaññasamsaggavasena paññänavibhägo eka-desen' eva dassito, na nippadesato ti. Ettävatā ca.

Härena ye ca paññähne suvidūnam vinicchayam
vibhajanto navaṅgassa sāsanass' athavāṇṇanam (1)
Nettipakaraṇam dhiro gambhiram nippupañ ca yam
adesayi mahäthero Mahäkaccayano vasi (2)
Saddhammävata rataññähne paññane¹ Nāgasavhayē¹
Dhammäsokamahärūja-vihäre vasatū mayā. (3)
Ciratthitthaññam yuttassa āraddhā athavāṇṇanā
udäharanāsuttānam lackhaṇāñ ca sabbaso (4)
Attham pakasayanti sā anākulavinicchaya
samattā sattavisaya pāliya bhānavārato. (5)
Iti tam sañkharonena yan tam adhigatam mayā
puññam tassanubhävena lokanāthassa sāsanam (6)
Ogāhetvā visuddhāya siladipaññattiya
sabbe pi dehino hontu vimuttirasabhägino. (7)
Ciram tiññatu lokasmīn sammäsambuddhasāsanam
tasmiñ sagāravā niccam hontu sabbe pi pāpino. (8)
Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokam dhammen' eva pasāsatū ti. (9)

Badaraitthavihäre väsinā ācariya-Dhammapälena katā
Nettipakarapassa athasamvāṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsatī vā karoti vā
tato nam sukham anveti chayā va anupāyinī ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthā-nena viññāṇakkhandham deseti, āyatanaavavatthānena manāyatanaṁ, dhātuvavatthanena viññāṇadhātum, indriyava-vatthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānam kusalamūlāni, akusalānam akusalamūlāni.

Sūdhipatiñūnam adhipati, sabbacittuppādānam indriyām.

Api ca imasmīni sutte mano adhippeto. Yathā balag-gassa rājā pubbaṅgamo, evam eva¹ dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānam seṭṭham visiṭṭham uttamam pavaram mūlam pamukham pāmokkham. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

¹ evam.

Te pana dhammā chandasamudānīta anāvilasañkappasa-muṭṭhāna phassasamodhāna vedanakkhandho saññākkhandho sañkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Imīnā pasādena upeto samupeto upagato samupagato sampaanno samannāgato. Tena vuccati: pasannenāti.

Idampi manokammam bhāsati vā ti vacikammaṇi karoti vā ti kāyakammaṇi, iti dasa kusalakammaṇipathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacittattā. Nan ti yo so katapūṇo katakusalo katabhiruttāṇo, tam puggalaṇi. Sukhan ti duvidhaṇi sukhāṇi: kāyikāṇi cetasikāṇi ca. Anveti ti anugacchati.

Idh' assu puriso appaññānusayo sañyojanīyesu dhammesu assādaṇi anupassati. So sañyojanīyesu dhammesu assādaṇi anupassantu yathādīṭṭhāṇi yathāsutaṇi sampattibhavaṇi pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādīṭṭhāṇi yathāsutaṇi sampattibhavaṇi patthento pasādaniyavatthuṁ cittaṇi pasādeti saddahati okappeti. So pasannacitto tividhaṇi puññakriyāvatthuṇi anutīṭhati: dānamayaṇi, sīlamayaṇi, kāyena rācāya bhāvanāmayaṇi manasā. So tassa ripākaṇi paccanubhoti diṭṭhe 'vā dhamme upapajje vā apare vā pariyyāye. Iti kho pan' assa avijjā-paccayā sañkhārā, sañkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saññiyatanam, saññiyatanapaccayā sukhaveduniyo phasso, phassapaccayā vedanāti.

Evam santam tam sukhām anveti.

Tass' evam vedanāya aparāparanī parivattamānāya uppaj-jati tanhā, tanhāpaccayā upādānam | pa | samudayo hotū ti.

Tattha yaṇi mano ye ca manopubbaṅgamā dhammā yañ ca sukhām, ime vuccanti pañcakkhandhā. Te dukkhasaccam. Tesampi purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccam.

Tesampi pariññāya pahānāya Bhagavā dhammam deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena pariññāti, yena pajahati, ayam maggo, yattha ca maggo pavattati, ayam nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddharetabbāni.

Tattha samudayena assādo, dukkhena ādīnavo, magga-nirodhehi nissarapām.

Sukhassa anvayo phalam, manasā pasannena kāyavaci-samīhā upāyo, manopubbaṅgamattā dhammānam attano sukhakāmena pasannena manasā vacikammaṇi kāyakammaṇi ca pavattetabban ti ayaṇi Bhagavato āṇatti.

Ayām desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhābhāvato nissatta-nijjīvaṭṭhena dhammā.

Gāmesu gāmaṇi viya padhānaṭṭhena mano seṭṭho.

Etesan ti manoseṭṭhā sahajatādipaccayabhūtena manasā nibbattā ti manomaya.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacīviññattivippahārato tathā sādiyanato ca bhāsatī, copana-kāyavippahārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttam.

Sukhanato sātabhāvato iṭṭhabhāvato ca sukhan ti vuttam.

Katupacitattā avipakkavipākattā ca anveti ti vuttam.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttam.

Ayām anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yuttī-hārasampāto?

Manassa dhammānam ādhipaccayo gato pubbaṅgamatañ yujjati. Tato eva tesam manassa anuvattanato dhammānam manoseṭṭhatā yujjati. Sahajatādipaccayavasena manasā nibbattattā dhammānam manomayatā yujjati. Manasā pasannena samuṭṭhānānam kāyavacikammānam kusalabhbāvo yujjati. Yena kusalakammāni upacitam, tam chāyā viya sukham anveti ti yujjati.

Ayām yuttī-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānam padaṭṭhānam, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānam, bhāsatī ti sammāvācā, karotī ti sammākammanto, te sammā-ājivassa padaṭṭhānam, sammā-ājivo sammāvāyāmassa padaṭṭhānam,

so sammāsatiyā padatthānam, manasā pasannenā ti ettha
pasādo saddhindriyam, tam silassa padatthānam, silam
samādhissa padatthānam, samādhi paññayā ti yāva vimutti-
ñāpadassanā yojetabbam.

Ayam padatthāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, va-
canena dhammānam chandapubbaṅgamatā pi viriyapubbaṅ-
gamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandadīnam manasā ekalakkhaṇattā.
Tathā nesampaddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnam manasā ekalakkhaṇattā.

Manasū ce pasannenā ti yathā manassa pasādasamānū-
gamo tam samutthānānam kāyavacikammānam anavajja-
bhāvalakkhaṇam, evam cittassa sati-ādisamannāgamo pi
nesampaddhāvajjabhāvalakkhaṇam yonisomanasikārasamuṭṭhā-
nabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-
cayabhbūtānam manāpiyarūpādīnam anugamo vutto hoti.
Tesaṃ pi kammapaccayatāya ekalakkhaṇattā ti.

Ayam lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādīnam padānam nibbacanām niruttam.

Tam padatthaniddesavasena veditabbam, padattho ca
vuttanayena suviññeyo 'va.

Ye sukheṇa athikā, tehi pasannena manasā kāyavaci-
manokamunāni pavattetabbāni ti ayam ettha Bhagavato
adhippāyo.

Puṇīnakriyāya aññesam pi pubbaṅgamā hutvā tattha
tesam sammā-upanetāro, imassā desanāya nidānam. Cha-
dyārādhipatirajā-cittānuparivattino dhammā. Cittassa eka-
dhammassa sabbe 'va vasam anvagū ti evam-ādisamāna-
yanena imassā desanāya saṃsandanā desanānusandhi.
Padānusandhayo pana suviññeyya 'va ti.

Ayam catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tīpi kusalamūlāni, tāni atṭhannap̄ samattānapi hetu. Ye sammattā, ayamp̄ atṭhaṅgiko maggo, yamp̄ mano sahanāmarūpam̄, idamp̄ dukkham̄, asamucchinnā purimanippannā avijjā bhavataṇhū, ayamp̄ samudayo, yattha tesamp̄ pahānam̄, ayamp̄ nirodho ti imāni cattāri saccāni.

Ayamp̄ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukham̄ anveti ti.

Na yidaṃ yathārutavasena gaheṭabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātimhi micchādiṭṭhike micchāpaṭipanne sakamp̄ cittam̄ pasādeti, pasannena ca cittena abhūtaguṇābhittthanavasena bhāsatī vā nipaccākāraṇamp̄ vāssa yamp̄ karoti, na tato naṃ sukham̄ anyeti, dukkham̄ eva pana na tam̄ tato cakkamp̄ va vahato padam̄ anveti. Itthi¹ idamp̄ vibhajjabyākaraniyamp̄. Yam̄ manasā ce pasannena bhāsatī vā karoti vā, tañ ce vacikammaṇi kāyakammaṇi ca sukhavedaniyan ti. Tam̄ kissa hetu? Sammaggatehi sukhavedaniyan, micchāgatehi dukkhavedaniyan ti.

Kathamp̄ panāyamp̄ pasādo daṭṭhabbo?

Nāyamp̄ pasādo, pasādapaṭirūpako pana micchādhimokkho ti vadāma.

Ayamp̄ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti adi.

Yam̄ manasā paduṭṭhena bhāsatī vā karoti, dukkhamānasūnugāmi. Idamp̄ hi suttam̄ etassa ujupāṭipakkho.

Ayamp̄ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittamp̄ manāyatanaṇamp̄ manindriyanamp̄ manoviññāṇamp̄ manoviññāṇadhatū ti pariyyayavacanam̄.

Pubbaṅgamā pure cārino ti pariyyayavacanam̄.

Dhammā attabhāvā² ti pariyyayavacanam̄.

Seṭṭham̄ paṭṭhānam̄ pavarān ti pariyyayavacanam̄.

¹ ite.

² attabhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyava-canam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātam vedayitan ti pariyāyavacanam.

Anveti anugacchati anubandhati ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṁ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammappathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahajātapaññatti.

Pasannenā ti saddhindriyena samamnāgatapaññatti, asad-dhiyassa paṭikkhepapaññatti.

Bhāsatī vā karoti vā ti sammāvācā-sammākammantānam
nikkhepapaññatti.

Tato nam sukham anveti ti kammassa phalānubandha-paññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññānakkhandho, dhammā ti yedanā-saññāsañ-khārakkhandhā, bhāsatī vā karoti vā ti kāyavacivīññattiyo, tāsam niyyato cattāro mahābhūta ti rūpakkhandho ti.

Ayaṁ khandhehi otaraṇā.

Mano ti abhisāñkhāravīññānan ti manogahaṇena avijjā-paccaya sañkhārā gahitā ti sañkhārapaccayā viññānam, samudayo hoti ti.

Ayam paticcasamuppādena otaraṇā ti.

Ayam otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhi na arambhasuddhi². Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi².

Tathā dhammā ti yāva sukhān ti padasuddhi, na āram-bhasuddhi².

¹ ārabhho.

² ārabbha²

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi ca ti.

Ayam sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattam.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattam.

Bhāsatī vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhattañ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhavahetubhūto pi vaḍḍhihetubhūto vā ti ayam vemattatā.

Tayidam suttam dvihi ākārehi adhiṭṭhātabbam: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇam. Tassa nāṇasampayuttassa alobho adoso amoho ti tayo sampayuttā hetū, nāṇavippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesam avisesena yonisomanasikāro hetu, cattāri sampaticakkāni paccayo.

Tathā saddhammasavānam tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādinam itthāranmapādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyayavatthukusalābhisaṅkhāro vipākasukhassa paccayo ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samūropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittam. Tam tividham: dānamayam, silamayam, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānam, silamayassa

adoso padaṭṭhānam, bhāvanāmayassa amoho padaṭṭhānam. Sabbesam abhippasādo padaṭṭhānam.

*Saddhājāto upasaṅkamati upasaṅkamanto payirupāsatī ti
suttam vitthāretabbam.*

Kusalacittam sukhassa iṭṭhavipakassa padaṭṭhānam, yoniso hi manasikaronto kusalassa cittassa padaṭṭhānam, yoniso hi manasikaronto kusalacittam adhiṭṭhati kusalacittam bhāvetai. So anuppannānam pāpakanam akusalānam dhammānam anuppādāya chandam janeti, uppannānam kusalānam dhammānam | pa | padahati. Tass' evam catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhāna yāva ariyo atṭhaṅgiko maggo bhāvanāpāripūrīn gacchatī ti.

Ayam bhāvanāya samāropanā.

Sati ca bhāvanāya pahānañ ca siddham evā ti.

Ayam samāropano-hārasampāto.

Tathā :

*Dadato puññam pavaḍḍhati saṃyamato veram na ciyati
kusalo ca jahāti pāpakan rāgadosamohakkhayā sa nibbuto ti*

(M.P.S. p. 48; Ud. p. 85).

Tattha dadato puññam pavaḍḍhati ti dānamayam puññā-kriyavatthu vuttam. Samyamato veram na ciyati ti sila-mayapuññakriyavatthu vuttam. Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayam puññakriyavatthu vuttam. Rāgadosamo-hakkhayā sa nibbuto ti anuppādā-parinibbānam āha.

Dadato puññam pavaḍḍhati ti alobho kusalamūlam. Samyamato veram na ciyati ti adoso kusalamūlam. Kusalo ca jahāti pāpakan ti amoho kusalamūlam. Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇam vuttam.

Dadato puññam pavaḍḍhati ti silakkhandhassa padaṭṭhānam. Samyamato veram na ciyati ti samādhikkhandhassa padaṭṭhānam. Kusalo ca jahāti pāpakan ti paññakkhan-dhassa vimuttikkhandhassa padaṭṭhānam.

Dānena olārikānam kilesānam pahānam, silena majjhimānam, paññāya sukhumānam.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmim dasseti.

Nettipakaraṇa.

Dadato puññam | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na ciyati ti lokiyalasalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttaralasalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na ciyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekhabhūmi dassitā.

Dadato | pa | na ciyati ti saggagāminipatipadā vutta. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhabhūmi vutta.

Dadato | pa | na ciyati ti dānakatham, silakatham, saggakatham, lokiyanam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhim sāmukkampsikam dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānañ ca vadati. Samyamato veram na ciyati ti pāṇātipatā veramapiyā sattānam abhayadānam vadati. Evam sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasamyamena sile patītthito cittam samyameti, tassa samatho pāripūrim gacchati. Eso samathe thito vipassanākosallayogato kusalo ca jahāti pāpakan, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evam patipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayamp suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kiñ desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagunā mānusakā ca pañca kāmagunā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhvēna purima-purimanippannā tanhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhatuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇam, phalādīni pana yathārahām veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍati^{*} ti iminā paṭhamena padena tividham pi dānamayaṃ silamayaṃ bhāvanāmayā puññākriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pari-ccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇapassa.

Samyamato veram na ciyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vutta.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppaḍo aññāpanirodho sabbo pi ariyo atṭhaingiko maggo sabbe pi bodhipakkhiyā dhammā vutta.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vutta ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne thito ubhayā paripüreti macchariyappahānañ ca puññābhisañdañ cā ti atthe sā yutti.

Silasamyame thito ubhayā paripüreti upacārasamādhīm appanāsamādhīm cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggam bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīpesu anupādisesāya nibbānadhatuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhiṭṭhānassa padaṭṭhānam, samyamato veram na ciyati ti saccādhiṭṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhīṭṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

* vadḍhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjaṇam attacariyam samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Samyamato ti etena khanti-mettā-avihiṇsā-anuddayaṁ dasyā dassitā ti veditabbā. Verānuppādāna lakkhanena ekalakkhaṇattā. Verām na ciyatī ti etena hiri-ottappaṇicchatā-santuṭṭhi-ādayo dassitā. Verāvaddhanena eka-lakkhaṇattā. Tathā ahirikānottappādayo anajjhetaabbabhbhāvena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-lakkhaṇattā. Jahati pāpakan ti etena pariññābhisaṁayā-ādayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā. Rāgadosamohakkhayā ti etena avasiṭṭhakilesadīnam pi khayā dassitā. Khetabbabhbhāvena ekalakkhaṇattā ti.

Ayam lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyam Bhagavato ko adhippāyo?

Ye mahābhogatam patthayissanti, te dānam dassanti daliddiyam pahānāya. Ye averatam icchanti, te pañca verāni pajahissanti. Ye kusaladhammehi chandikāmā, te atṭhaṅgikam maggam bhāvessanti. Ye nibbāyitukāmā, te rāgadosamoham jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evaṁ nibbacananidānasandhayo vattabbā ti.

Ayam catubyūho.

7. Āyatto ti.

Yañ ca adadato macchariyam yañ ca asamyamato veram yañ ca akusalassa pāpassa appahānam, ayam paṭipakkha-niddesena samudayo. Tassa alobhena ca adosena ca amo-hena ca dānādīhi pahānam, imāni tīṇi kusalamūlāni. Tesampaccayo atṭha sammattāni, ayam maggo. Yo rāgadosamohānaṇi khayo, ayam nirodho ti.

Ayam āyatto.

8. Vibhatti ti.

Dadato puññam pavaḍdati ti.

Ekāmsena yo bhayahetu deti, rāgahetu deti, āmisakiñ-cikkhahetu deti, na tassa puññam vadḍhati. Yañ ca

dandadānam satthadānam paravihethanattham¹, apuññam assa pavaḍḍhati. Yam pana kusalena cittena anukampanto vā apacāyamāno vā annam deti pānam vattham yānam mālam gandham vilepanam seyyāvasatham padipeyyam deti sabbasattānam vā abhayadānam deti, mettacitto hitajjhāsayo nissaraṇasaññī dhammam deseti.

Sampyamato veram na ciyati ti.

Ekaṇsena bhayūparatassa ciyati. Kim kārapam?

Yam asamattho. Bhayūparato ditthadhammikassa bhāyati ‘mā mam rājāno gahetvā hattham vā chindeyyum, jivantam pi sūle uttāseyyun’ ti. Tena sampyamena veram na ciyati. Yo pana evam samāno veram na ciyati, yo pana evam samādiyati, pāṇatipātassa pāpako vipāko ditthe c’eva dhamme abhisamparāye ca, evam sabbassa akusalassa, so tato ārammati. Iminā sampyamena veram na ciyati. Sampyamo nāma silam. Tam catubbidham: cetanāsilam, cetasikam silam, sañvaro silam, avitikkamo silam ti.

Kusalo ca jahāti pāpakan ti pāpapahāyakā sattatiipsa bodhipakkhiyā dhammā vattabbā ti.

Ayam vibhatti.

9. Parivattano ti.

Dadato puññam pavaḍḍhati, adadato pi puññam pavaḍḍhati, na dānamayikam.

Sampyamato veram na ciyati, asampyamato pi veram na ciyati, dānena patisañkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakan, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhaya n’atthi nibbuti ti.

Ayam parivattano.

10. Vevacano ti.

Dadato puññam pavaḍḍhati, pariccāgato kusalam upaciyati, anumodato pi puññam pavaḍḍhati, cittapasādato pi seyyāvaccakriyāya pi, sampyamato pi silasamvarato soracca-to², veram na ciyati, pāpam na vadḍhati, akusalam na

¹ “vihedhanattham.

² sorajjato.

vadḍhati, kusalo paññito nipuno medhāvi parikkhako, jahāti samucchindati samugghāteti.

Ayan vevacano.

11. Paññatti ti.

Dadato puññam pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikhepapaññatti. Samyamato veram na ciyatī ti dosassa vikkhambhanapaññatti, adosassa nikhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghātapaññatti, amohassa bhāvanāpaññatti, rūgadosamohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānam paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayan paññatti.

12. Otaraṇo ti.

Dadato puññam pavaḍḍhati ti dānam nāma saddhādhi indriyehi hoti ti.

Ayan indriyehi otaraṇā.

Samyamato veram na ciyatī ti samyamo nāma silakkhan-dho ti.

Ayan khandhehi otaraṇā.

Kusalo ca jahāti pāpakan ti pāpahānam nāma tili vimokkhehi hoti. Tesamp upayabhūtāni tīpi vimokkhamu-khāni ti.

Ayan vimokkhamukhehi otaraṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanañ cā ti.

Ayan dhātūhi ca āyatanehi ca otaraṇā ti.

Ayan otaraṇo.

13. Sodhano ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayam padasuddhi ca ārambhasuddhi cā ti.

Ayan sodhano.

14. Adhitthano ti.

Dadato ti ayam ekattatā. Cāgo pariccāgo dhammadānam

¹ ārabba^o throughout.

āmisadānam abhayadānam atṭha dānāni vitthāretabbāni,
ayam vemattatā.

Samyamo ti ayam ekattata. Pātimokkhasamvaro sati-
samvaro ti ayam vemattatā.

Kusalo ca jahāti pāpakan ti ayam ekattata. Sakkāyadiṭṭhim
pajahati vicikicchāpi pajahati ti ādikā, ayam vemattatā.

Rāgadosamohakhayā sa nibbuto ti ayam ekattata. Sa-
upādisesā nibbānadhātū anupādisesā nibbānadhātū ti ayam
vemattatā ti.

Ayam adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjām paccayo, alobho hetu. Samyamassa
hirottappādayo paccayo, yonisomanasikāro adoso ca hetu.
Pāpapahānassa samādhī yathābhūtañāpadassanañ ca pac-
cayo, tisso anupassanā hetu. Nibbutiyā maggasammādiṭṭhi
hetu, sammāsaṅkappādayo paccayo ti.

Ayam parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññām pavaḍḍhati ti dānamayañ puññakriya-
vatthu, tam sīlassa padaṭṭhānam. Samyamato verañ na
ciyatī ti sīlamayañ puññakriyavatthu, tam samādhissa
padaṭṭhānam. Silena hi jhānena pi rāgādikilesa na ciyatī.
Ye pi 'ssa tappaccayā uppajjeyyūm, āsavavighātaparilāhā,
te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātam bhāva-
nāmayām puññakriyavatthu.

Rāgadosamohakhayā sa nibbuto ti rāgassa pi khayā
dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārajanā, lobho
lubbhanā lubbhitattam abhijjhā, lobho akusalamūlam.
Doso ti doso dussanā dussitattam byāpādo cetaso byā-
pajanā, doso akusalamūlam. Moho ti yam aññānam
adassanām anabhisamayo asambodho appatiṭvedho dummej-
jhām bālyām asampajjaññām, moho akusalamūlam.

Iti imesām rāgādinām khayo nirodho patinissaggo nibbuti
nibbāyanā parinibbānam sa-upādisesā nibbānadhātū anu-
pādisesā nibbānadhātū ti.

Ayam samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

Akaniṭṭhagāmi*, 190 cp. A.IV, p. 380	without failing), 56 cp. Jāt. II, p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77 Akhandaṅkāritā, 45
Akallatā, 86 cp. Dh. S. 1156. 1236	Agati*, 31, 43, 44, 83, 84, 117 Agatigamana*(4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akāca (spotless) ² , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. lx, 1	Aggaphala*, 15, 82 Aggi (3), 126
<i>Akissavaī</i> , 132	Añkusa, 2, 4, 127
Akusala, 161, 183, 184, 191, 192	Aṅgaṇa*, 88
Akusalakammaṭṭha*(10), 43, 96, 160	Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalaparicāga, 50	Ajajjara (not frail), 55 cp. S. IV, p. 369
Akusalamūla* (3), 126	<i>Ajjhārūhati</i> ⁴ , 173
Akusalavitakka* (3), 18, 126	<i>Ajjholambati</i> , 179
Akusalasaññā* (3), 126	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136
Akusalupaparikkhā* or 'lapa- rikkhā, see p. 276 n. 2. (3), 126	
Akkhara*, 4, 8, 9, 38	
Akkhaṇavedhitā (shooting	

¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Of. J. P. T. S. 1891—93, p. 13.

³ Com.: *kissavā vuccati paññā, nippaññan ti attho.*

⁴ = *ajjhottarati* (Com.).

Aññathatta, 22 cp. S. III,	Adhipateyyapaccayatā, 80
p. 37; It. p. 11	Adhippāya, 3, 23, 32, 33, 34
Aññatāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362, 505	Anaṅgaṇa, 87
Atṭhamaka (= sotapattimag- gattha), 19, 49, 50 cp. K. V. p. 243 sqq.; ¹ Mhv. I, p. 159, 8 (502)	Anaṅjhācāra, 44
Atṭhiti (a + ṭhiti), 88	Anaññataññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Atidhonacāri ² , 129	Anattaniya, 18
Attabhāvatthu*, (4), 85	Anattasaññā*, 28
Attakilamatha, 110	Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi ^o)
Attaññutā*, 29, 80	Anabhinandita, 16
Attasaññā*, 27	Anāgāmī*, 189
Attasamāpañidhāna, 29, 50	Anāgāmiphalasacchikiriyāya paṭippanna, 189
Attha* (sixfold), 5, 8, 9	Anāvaraṇaññāpadassana, 18
Atthakusala, 20, 33	cp. Mil. p. 105
Atthapaṭisambhidā, 20	Anāvila, 28
Atthasandhi, 38	Anāsava, 31
Atthe-ñāṇa*, 54	Anāhāra, 16
Adinnādāna*, 27	Aniccasāññā*, 27
Adosa*, 27	Animitta*, 25, 118, 119 cp. Dh. S. 506, 535; Mil. p. 333
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animittavimutta, 190
Adhitṭhāna, 1, 2, 4, 107	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhitṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307sq.
Adhipaññasikkhā, 54, 191	
Adhipateyya, 54	

¹ The error of the Andhakās (cp. K. V. A. p. 67 sq.) is repelled by the words Yā imesu... idam saddhindriyam (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccaye ‘idam-atthitāya alam etena’ ti paccavekkhitvā paribhunjanapaññā, tam atikkamitvā caranto atidhonacāri nāma.

- Aniyyānika, 92 cp. Dh. S. 584
 Anissitacitta, 39, 40 cp. S. II,
 p. 280; Mhv. I, p. 167, 11
*Anīthā*¹, 166 cp. It. p. 28sq.
 Anugiti, 2, 3, 10, 21, 175
 Anuññāta, 161, 184, 185, 186,
 187, 192
 Anuññātā, 192
 Anunaya, 69 cp. Dh. S. 1059;
 Mil. p. 44; 122; 165
 Anupasagga, 55
 Anuparivatti, 16, 17
 Anupassitā, 28
 Anupādāna, 31
 Anupādisesa*, 109. See Nib-
 bānadhatū.
 Anupubbi, 1
 Anuppāde-ñāṇa*, 15, 54, 59,
 127, 191
 Anubandha, 38
 Anubhavana, 28 cp. Mil. p. 60
 Anusandhi (complete cessa-
 tion), 14
 Anusandhivacana, 21
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 Anekadhatu - nānādhātu - ñā-
 na*, 97
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 Anottappa*, 39, 126
 Anodhiso, 94 sqq.
 Antarāparinibbāyī*, 190 cp.
 A. IV, p. 380
- Anvaye-ñāṇa*, 54, 127, 191
 Anvāyika, 111
 Apacayagāmi, 87 cp. Dh. S.
 277 &; apacaya = nibbāna,
 cp. K.V. p. 156
 Apatthita, 16
 Aparāpariyavedaniya, 37, 99
 cp. K.V. p. 611 sq.; Mil. p. 108
 Apariññāta, 79, 80
 Apare pariyāye, 37
 Apalokita, 55 cp. S. IV, p. 370
 Apāyakusala, 20
 Apilāpana (repetition), 15, 28,
 54 cp. Mil. 37; Dh. S. 14.
 23. 290. 1349 (apilāpanata)
 Apuññapaṭipadā, 96
 Appakāsana, 11
 Appatīsandhika, 16
 Appatīhata, 17, 18 cp. P. V.A.
 p. 280
 Appatīhatapātimokkhatā, 50
 Appanīhitavimutta, 190
 Appaṇīhitavimokkhamukha*,
 90, 118, 119, 123, 124, 126
 cp. Dh. S. 508; Mil. p. 383; 413
 Appamāṇa² (4) 119, 120, 124
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 Abyākata, 191
 Abyāpajjha, 27
 Abyāpāda*, 106, 107
 Abyāpādadhatu*, 97
 Abhigijjhati, 18
 Abhijappā (strong desire), 12
 cp. Dh. S. 1059. 1136

¹ Com.: Itihāsa ti evam na itikirāyapavattim attapaccakkhan ti attho. Op. J. P. T. S. 1886, p. 111.

² N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20; Jät. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 ¹ , 98	Avakadḍheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21. 298 (°panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinīhāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjādhātu*, 97
Abhilambati, 179	Avijjāpāhāna, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisāṅga ² , 110, 112 cp. Jät. V, p. 6, 8	Aviparitasaññā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avippatipādāna (incapacity of speaking confusedly), 27
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	Asamanupassanā, 27
	Asamugghāta, 79, 80

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sāraṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

Āsampaṭivedha,	27, 79, 80	Ārañña ³ ,	145
Āsādhāraṇa ⁴ ,	49, 50	Ārambha (object),	70, 71, 72,
Āsūraddha (skr. a + samrab-dha),	88 cp. Vin. III, p. 4;	107	
A. II,	p. 14	Ārammaṇa ⁴ (6),	191
Āsubha ⁴ ,	24, 27	Ārammaṇapaccayatā,	80
Āsubhasañña ⁴ ,	27	Ālayasamugghāta (the rooting out of feigning),	121, 123
Āsekha,	155, 156, 157, 158	Ālokapharaṇa,	89; ḡnata,
Āsekhabhāgiya,	21, 128, 149,	Āvatta,	1, 2, 3, '81, 105
150, 151, 152, 154, 155, 156,		Āvattana,	113 cp. Mil. p. 251
157, 158, 161, 189, 190, 191,		Āvārayati (to bar),	99
192		Āviñchati (ā + viñchati, skr. vicchāy, to incline to),	13
Assaddhiya,	40	cp. S. IV, p. 199	
Assāda ⁴ ,	27, 28	Āsatti,	12, 128 cp. S. I, p. 212
Assāsapassūsa,	16	Āsava ⁴ (4),	31, 114, 115, 116,
Assiri ² ,	62	118, 119, 124	
Āhamkāra,	127	Āsavati,	116
Āhirika ⁴ ,	39, 126	Āsātikā,	59
Ākāra ⁴ (gram.),	4, 8, 9, 38	Āśisanā,	53 cp. Dh. S. 1059.
Ākāra (not gram.),	73, 74	1136	
Ākāsānañcāyatana ⁴ ,	26, 39	Āhaccavacana,	21 cp. Mil.
Ākiñcaññāyatana ⁴ ,	26, 39	p. 148 (āhaccapada); S.B.E.	
Āgālha,	77, 95 cp. A. I, p. XXXV, p. 209, n. 1		
295 sq.		Āhaṭanā,	59
Āghātavatthu ⁴ (9),	23	Āhāra ⁴ ,	31, 114, 124
Āneñja,	87, 99 cp. S. II, p. 82	Icchā,	18, 23, 24
Āpodhātu ⁴ ,	74	Icchāvacara,	27
Āyakusala,	20	Injanā ⁴ ,	88
Āyatana ⁴ ,	64, 65, 66, 68;	Itthāniṭṭhānubhavana,	28
(6), 13, 28, 30, 69, 80; (12),		Ito bahiddhā ⁴ ,	93, 110
57, 82; (10 rūpiṇi),	69		

¹ = āvenika (Com.).² = alakkhika (Com.).³ = āraññaka (Com.).⁴ = phandanā (Com.).

- Idam - saccābhinivesa*, 115, 116, 117, 118, 119
 Iddhippāda* (4), 16, 31, 83
 Iddhimā, 23
 Iddhivisaya, 23
 Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83
 Indriya (sotāpannassa), 18
Indriya (lokuttara), 162
 Indriyaparopariyatti-vemattatā-ñāna*, 101
 Indriyahūmi, 192
 Indriyavavatthāna, 28
 Indriyasamvara, 27, 121, 122, 123

 Ukkant̄ha, 88
 Ugghaṭitaññū, 7, 8, 9, 125 cp. A. II, p. 135
 Ugghaṭanā, 9
 Ugghaṭiyati (denom.), 9
 Ugghaṭeti (to open, reveal), 9
 Ugghātanigghāta, 110
 Uccheda, 95, 112, 160
 Ucchedadiṭṭhi*, 40, 127
 Ucchedavāda*, 111
 Ucchedavādi, 111
 Uttamaṅga (m.), 56
 Uttarika, 50
 Uttānikamma, 5, 8, 9, 38
 Udatta¹, 7, 118, 123
Udāna (m.), 174
 Uddhambhāgiya*, 14, 49, 50

 Uddhamsota*, 190 cp. A. IV, p. 380
 Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
 Upagamana, 27
 Upacaya, 113
 Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
 Upadhi*, 29
 Upanayana, 63
 Upanikkipati, 21, 22
 Upanissaya, 80
 Upapajjavedaniya, 37, 99 cp. K.V. p. 611sq.
 Upaparikkhā, 8, 42
 Uparima, 88
 Upasampadū (kusalassa), 44
 Upahaccaparinibbāyi*, 190 cp. A. IV, p. 380
 Upātivattati, 49
 Upādāna*, 28, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
 Upāyakusala, 20
 Upāyasa*, 29
 Upekkhā*, 25, 121, 122
 Upekkhādhātu*, 97
 Uppādavaya*, 28, 41
 Upeti², 66
*Upecca*³, 131
 Ubhatobhāgavimutta*, 190
 Ummujanimujja, 110
 Ussāhanā, 8
 Ussukka*, 29

¹ = ulārapañña (Com.).

² = gaṇhāti (Com.).

³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117, 160, 161, 178, 180, 181, 182, 183, 191
Ekattata, 4, 72, 73, 75, 76, 77, 78, 107, 108	Kanamasamādāna* (4), 98
Ekabijī*, 189 cp. A.V, p. 380	Karuṇā*, 25, 121, 122, 124
Ekodibhāva*, 89	<i>Kali</i> ³ , 132
Esikā, 56	Kalyānatākusala, 20
Okappanā (belief, asseveration), 15, 19, 28 cp. Dh. S. 12 &; Mil. p. 150; 310 (okappeti)	Kallatāparicita, 26
Okāra, 42	Kasiṇāyatana* (10), 89, 112
Ogha* (4), 31, 114, 115, 116, 117, 118, 119, 124	Kāmaguṇa* (5), 28, 81
Otarana, 1, 2, 4, 107	Kāmadhūtu*, 97
Otareti, 21, 22	Kāmarāga*, 28
Ottappa*, 39	Kāmasukhallikānuyoga, 110
Odahana, 29	Kāya*, 77, 83, 123
Odhisō, 12	Kāyagandha, 115, 116, 117, 118, 119
<i>Opaguyha</i> ¹ , 136	Kāyasakkhi, 190
Opapaccayika, 28	Kāyasampaha, 91
Oramattika, 62	Kāyasampilana, 29
Orambhāgiya*, 14	Kayānupassitā, 128
<i>Oliyati</i> , 174	Kilesa*, 113, 116, 117, 191
Ovāda (threefold), 91, 92	Kilesapuñja (tenfold), 113
<i>Kaṭasī</i> ² , 174 cp. S. II, p. 178	Kilesabhūmi, 2, 192; (4), 161
Katakicca, 20	Kilesavinaya, 22
Kappiyānuloma, 192	Kilānā, 18
Kabañkūra-āhāra*, 114, 115, 117, 118	Kukkuravatika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
	Kusalamūla* (3), 126
	Kusalamūlaropanā, 50
	Kusalavitakka*, 126
	Kusalavimampsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sivathikā (Com.).

³ = aparādha (Com.).

Kusalūpaparikkhā* or ^o lapa-	Catubyūha*, 1, 2, 3, 105
rikkhā, see p. 276, n. 2, (3),	Citta*, 16, 18, 54, 84, 123
126	Cittapasāda, 191
Kevala, 10	Cittavikkhepa, 27 cp. S. I,
Kolamkola*, 189 cp. A. IV,	p. 126
p. 381	Cittasampagaha, 91
Kosajja*, 127	Cittasamādhi, 16
Khandha*, 29, 57, 64, 65, 66,	Cittasampilana, 29
68, 69, 70; (3), 126	Cittānupassitā, 123
^o dhā arūpino (4), 41	Cittekkaggatā*, 15, 16, 61 cp.
Khama, 77	Mil. p. 57 (ekaggatā)
Khaye-ñāna*, 15, 54, 59, 127,	Cintāmayi (paññā), 8, 50, 60
191 cp. K. V. p. 230 sqq.	Cetanākamma*, 43, 113, 160
Khippābhiñña*, 7, 24, 50, 77,	Cetanācetasikakamma*, 96
112, 113, 123, 124, 125	Cetasikakamma*, 43, 113, 160
Gata ¹ , 2	Cetopharapa, 89
Gandha (tie, bond), 31, 54;	^o nātā, 89
(4), 114, 124	Cetovimutti*, 7, 40, 43, 81,
Gandha ² , 116	82, 87, 127
Garaha ³ , 184	Chandasamādhi, 15, 16
Garuṭṭhaniya, 8	Jatā (3), 126
Gahāna, 27	Jappā, 12 cp. S. I, p. 123
Gārayha, 52	Jarā*, 29
Gedha, 18 cp. S. I, p. 73	Jāti*, 29
Gehasita, 53	Jivitindriya*, 29 cp. Dh. S.
Gomaya, 23	19 &
Govatika, 99	Jotanā, 63
Cakkhu, 191	
Cakkhurūpaviññānasannipāta	Jhāna* (4), 19, 25, 26, 28,
28	87, 88, 99, 100, 119, 121,
Catukkamagga, 113	122, 123, 124, 125

¹ = ñāta (Com.).³ = gārayha (Com.).² = siddha (Com.).

- Jhāyā, 77, 161
*Jhitvā*¹ (*skr. jyā, jināti*), 145
 Nāna*, 8, 15, 16, 17, 19, 99,
 161, 165, 166, 167, 168, 191;
 (different species of ना), 108
 Nāpadassana*, 17, 18, 28
 Neyya, 19, 41, 161, 166, 167,
 168, 191
 Thānāthāna-nāṇa*, 94 cp. K.V.
 p. 231 sqq.
 Thitibhāgiya, 77
 Taṇḍī*, 23, 24, 27, 28, 39, 53, 69,
 72, 126; (2), 87; (3), 160;
 (36), 37, 38, 95, 160
 Taṇḍacarita, 7, 109, 110, 111,
 112, 114, 115
 Taṇḍanissaya, 65
 Taṇḍanusaya, 42, 43
 Taṇḍapakkha, 53, 69, 88, 160
 Taṇḍavipallāsa, 86
 Taṇḍavodānabhāgiya, 128, 160
 Taṇḍasampilesabhāgiya, 128,
 160
 Tatra-tatrābhīnandī, 72
 Tatha, 4
 Tattha-tattha-gāminipatipā-
 dā, 96, 97
 Tapa, 121, 122, 123
 Titthāññutā*, 29, 80 cp. M. I,
 p. 223; A. V., p. 349
- Tipukkhala² (*skr. tripuṣkala*),
 2, 4, 127 cp. Mhv. II, p.
 207, 20 (*tripuskara*)
 Tibbagārava, 112
 Tiranā, 54, 82, 191
 Tulanā, 8, 41 cp. M. I, p. 480
 Tejodhātu*, 74
 Te-dhātuka, 14, 63, 82 cp.
 K.V. p. 605
- Thava, 161, 188, 189, 192
 Thālaka³, 79
 Thīna*, 86, 108
 Thusa, 23
 Dandhabhiñña, 7, 24, 50, 77,
 112, 113, 123, 124, 125 cp.
 A. II, p. 149 etc.
 Dama, 77
 Dassana, 161, 168, 169, 170, 171
 Dassanabala*, 38
 Dassanapariññā, 19
 Dassanabhāgiya, 189, 192
 Dassanabhāvanā, 191
 Dassanabhūmi, 8, 14, 50
 Diṭṭhadhammavedaniya, 37, 99
 cp. K.V. p. 611 sq.
 Diṭṭhappatta (diṭṭhi*), 190
 Diṭṭhigata (62), 96, 112, 160
 Diṭṭhicarita, 7, 109, 110, 111,
 112, 113, 114, 115, 118, 122

¹ = vadhitvā (Com.). The spelling *jhitvā* is likely to have been adopted to avoid confusion between *jitvā* 'having conquered' and *jitvā* 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S.B.E. XXXVI, p. 342 n.).

² = tili pukkhala, i. e. sobhana (Com.).

³ = dipakapallika (Com.).

- Ditṭhinissaya, 65
 Ditṭhipakkha, 53, 88, 160
 Ditṭhimāna, 37
 Ditṭhivipallūsa, 86
 Ditṭhivodānabhāgiya, 128, 160
 Ditṭhisampilesabhbāgiya, 128,
 160
 Dibbacakkhu*, 102, 103
 Disū (4), 117, 121, 122
 Disūlocana, 2, 4, 124
 Dukkha*, 12, 29, 41, 42, 47, 72
 Dukkhata (3), 12, 126
 Dukkhanirodha*, 72
 Dukkhadhatu*, 97
 Dukkhanirodhagāminipaṭipā-
 da*, 73
 Dukkhavedanā*, 67
 Dukkhasaññā*, 27
 Dukkhasamudaya*, 72
 Dukkhā paṭipadā, 7, 50, 77,
 112, 113, 123, 124, 125 cp.
 A. II, p. 149 etc.
 Duggati (twofold), 45
 Duccaritavodānabhāgiya, 128,
 160
 Duccaritasampilesabhbāgiya,
 128, 160
 Dunnaya, 21
 Dunnikkhitta, 21
 Dummañku, 50 cp. Vin. III,
 p. 21; S. II, p. 218; A. I,
 p. 98; V, p. 70
 Devā, 23
 Desanā, 1, 2, 3, 5, 24, 25, 26,
 33, 41
 Desanāsandhi, 38
- Domanassa*, 12, 29; (12), 53
 Domanassadhātu*, 97
 Dovacassa, 40, 127
 Dosa*, 13
 Dosacarita, 24, 90, 118, 122,
 190
 Dosamukha, 190
- Dhamma*, 11, 15, 18, 31, 83,
 84, 112, 119, 120, 123, 124,
 125; (3), 161
 Dhammakusala, 20, 33
 Dhammacakka, 8, 60
 Dhammatā*, 21, 22, 50 cp.
 Mil. p. 179
 Dhammadesanā, 8, 10, 38, 125
 Dhammadhatu*, 64, 65, 68, 70
 cp. Dh. S. 58. 67. 147. 397.
 560. 572
 Dhammapaṭisambhidā, 20, 61
Dhammapada (4), 170
 Dhammavicayasambojjhaṅga,
 191
 Dhammasaññā*, 28
 Dhammasvakkhātata, 50, 175
 Dhammādhitthāna, 161, 165,
 191
 Dhammānupassitā, 123
 Dhammānusari, 112, 189
 Dhammāyatana*, 68 cp. Dh.
 S. 58. 66. 147. 397. 572. 594
 Dhammeñāpa*, 54, 82, 127, 191
 Dhātu*, 64, 65, 68, 70; (4),
 73; (6), 57; (18), 57, 69
 Dhūpāyanā (steaming, but
 used metaphorically), 24

* = dhammakoṭṭhāsāni (Com.).

- Nandiyāvatta, 2, 4, 7, 113
 Nandirāgasahagata, 72
 Nandūpasecana, 116, 117 cp.
 Jāt. III, p. 144, 25; VI, p.
 24, 13 (*mamsūpa*)
 Naya, 4, 28, 113, 124, 127;
 (3), 5; (5), 1, 2
 Nayasamuṭṭhāna, 109
 Nānādhātu-loka, 97
 Nānādhimuttikatū-ñāna*, 98
 Nāma, 15
 Nāmakāya*, 27, 28, 41, 69,
 77, 78
 Nāmarūpa*, 15, 16, 17, 28, 69
 Nighāta, 189
 Niccasāññā*, 27
 Nijjīnna, 51
 Nijjhāma, 77, 95
 Nittanhatā, 38
 Nidāna, 3, 32, 34
 Niddesa, 4, 8, 9, 38 (also a
 subdiv. of byañjana)
 Niddesasandhi, 38, 39, 40
 Nidhunati, 90
*Nindiya*¹, 132
 Nippatti, 54
 Nibbatti, 28, 79, 80
 Nibbānagāmī, 98
 Nibbānadhatū*, 38, 40, 97, 109
 anupādisesā nibbō, 12, 14, 38,
 40, 92, 109, 127
 sa-upādisesā nibbō, 38, 40,
 69, 127 cp. A. IV, 378 sqq.
 Nibbidā, 27, 29
 Nibbedha (piercing),² 153,
 154, 156, 157, 159, 160 cp.
 Jāt. II, p. 9, 25
 Nibbedhabhāgiya, 21, 48, 49,
 77, 128, 143, 144, 145, 146,
 147, 148, 149, 153, 154, 157,
 158, 159, 160, 161
 Nimittānusari, 25
 Niyyāna, 119
 Niyyānika*, 29, 31, 52, 63,
 83, 92
 Niravasesa (inclusive), 14, 15
 cp. Mil. p. 91; 182
 Nirutti*, 4, 8, 9, 33, 38, 105
Nirūpadāha, 188
 Nirodha*, 14, 16, 17, 29, 73
 Nirodhadhamma, 14
 Nirodhadhatū, 97
*Nivāpaputtha*³, 129
 Nissaya, 7, 65
 Nissitacitta*, 39, 40
 Nitathā, 21
*Nīvaraṇa*⁴, 11, 13; (5), 94
 Nekkhamma⁴, 53, 87, 106, 107

¹ nindaniya (Com.).

² — nibbijjhana (nibbijhana, MS.), padālana, scl. lobhakkhaudhādinam (Com.).

³ Com.: Kuṇḍakādinā sukarabhattena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhāmitup alabhanto heṭṭhā mañcādisu sam-parivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta (<i>for nettū, skr. netar</i>), 130	Paṭīgha*, 69, 88
Neyya, 7, 8, 9, 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyatha, 21	Paṭiccasamuppāda*, 22, 24, 32; 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisila, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsanā, 5, 8, 9, 38	Paṭipannaka, 50
Pakkula ² , 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisamharāṇa, 27, 41
Paccavekkhaṇanimitta, 85	Paṭisañkhānabala, 15, 16, 38 cf. Jāt. I, p. 502, 9
Paccupatṭhāna, 28	Paṭisandhi, 79, 80
Paccekabuddha, 190	Paṭhavīdhātu*, 73, 74
Pacceti, 93 cp. Mil. p. 125; 313	Patthanā, 18, 27
Pajānanā, 28, 54 cp. Dh. S. 16, 20. 555	Pada*, 2, 4, 8, 9, 38, 192
Pañcindriya*, 15, 28, 47, 54	Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Pañcupādānakkhandha*, 15, 28	Padabyāñjana, 21
Paññakkhandha*, 70, 90, 91, 128	Padasamhitā, 33
Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188	Padālana, 61, 112
Paññā*, 8, 15, 17, 28, 54, 191	Padhāna*, 16
Paññābala, 54, 191	Papañca*, 37, 38
Paññāvimutta, 199	Pumajjati (<i>skr. pra + mr̥j</i>), 164
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamāda*, 13, 41

¹ = neyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggalhanavasena neyyam.

² Com.: tāya katampi akkulam pakkulakaraṇā ca ativattati atikkamatī. See J.P.T.S. 1886, p. 94 sqq.

³ = niyyāti, vimuccati (Com.).

<i>Pumuti</i> ¹ , 131	Pahāna, 15, 16, 17, 19, 24, 25, 192
Parato ghosa, 8, 50	Pāṇātipāta*, 27
Paramparahetu, 79	Pātubhavana, 29
Paramparahetutā, 79	Pāmuja*, 29
Paravacana, 161, 172, 173, 174, 175, 191	Pāramitā, 87
Parikkhā, 3, 4, 126 ²	Pāsamsa ⁴ , 52
Parikkhāra, 1, 2, 4, 108	Piyarūpa*, 27
Pariggahaka ³ , 79	Pihāyanā, 18
Parijananā, 20, 27	Pitañīutā, 29, 80 cp. M. I, p. 223sq.; A. V., p. 349
Pariññā, 19, 20, 31	Piti*, 29
Parideva, 29	Pitipharapa, 89
Paripāliyati, 105	Pitipharanatā, 89
Paribrūhana, 79	Pitimanatā, 69
Pariyutthāna, 13, 14, 18, 37, 38, 79, 80	Puggala (26), 189, 190; (19), 190; (5), 191
Pariyutthāniya, 18	Pucchā, 18
Pariyettīhi, 1, 5	Pujja ⁵ , 52, 56
Pariyodapana, 44	Puññakiriyavātthu, 50, 128
Pariyodapeti, 44	Puññapaṭipadā, 96
Parivattana, 1, 2, 3, 106	Puññapāpasamatikkamapaṭi- padā, 96
Palibodha, 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	Puññabhāgiya, 48
Pavaḷa, 14	Punabbhava*, 28, 79, 80
Pavicaya, 3, 87	Pubbāparānusandhi, 3
Pavicinati, 21	Pubbekatapuññatā, 29
Paviceṭabba, 21	Pubbenivāsānussati-nāṇa*, 28, 103
Pasāda*, 28, 50	Ponobhavika, 72
Passaddhi*, 29, 66	

¹ = pamokkha (Com.).² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B_i kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of aku-
salūpaparikkhā and kusalūpaparikkā.³ = upathambhaka (Com.).⁴ = pasamsitabba (Com.).⁵ = pūjaniya.

Phala*, 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatākusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabhāgiya, 48 ¹ , 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmaya (paññā), 8, 50, 60
Phassa*, 15, 28	Bhusa ² , 172
Phassa-āhūra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Bhūmi, 14, 25
Bala* (5), 31; (10), 92 sqq.	Bhūri, 54, 191
Balūyati ³ , 6	Magga*, 29, 31, 52, 73, 89, 90
Buddha-ulāratā, 175	Maggavajja, 23
Buddhi, 121, 122, 123, 191	Majjhima, 77
Bojjha ⁴ , 20	Maññanā, 24 cp. Dh. S. 1116. 1233
Bojjhaṅga* (7), 31, 94	Mattaññutā, 29, 80
Bodhaṅga, 31, 83	Manasānupekkhanā, 8
Bodhipakkhiya, 31, 83; (43), 112	Manasiṅkara, 25, 28
Byañjana* (sixfold), 4, 8, 9, 38	Mano*, 54
Byañjana (attire), 27	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126
Byañjanasandhi, 38	Manda, 7, 118, 122
Byāpāda*, 13	Mamañkara, 127
Byāpādadhātu*, 97	Marāṇa*, 29
Brahmacariya, 48	Mahāpadesa (4), 21, 22
Bhava*, 28, 29	Mahābhūta (4), 73
Bhavaṅga (2), 91 cp. Mil. p. 299	Māna* (2), 87
Bhavarāga, 28 cp. Dh. S. 1120	Mānapahāna, 121, 123
Bhavissa (skr. bhavisya), 53	Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234
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¹ Phalan ti pana sāmaññaphalam (Com.).

² = abhibhavati (Com.).

³ = bujjhitabba (Com.).

⁴ = dañha (Com.).

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¹ Samyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.

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¹ = puññabhbāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

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¹ = vatṭati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahaṇena virūlha (Com.).

⁵ = samsarita (Com.).

⁶ = sakyate, sakkā (Com.).

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¹ = pakhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sākāraṇa (Com.).

⁴ = sabrahmacāri (Com.).

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¹ = acciddacatupārisuddhisilavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāram nāvām udakam bahi siñcītvā lahukāya nāvāya appakasireṇ' eva pāragū bhaveyya pāram gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivatti (Com.).

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¹ In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

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¹ Ajj' eva kiccam ātappam, and so on.